

The hope of Glory

O R

Christ's Indwelling in true Believers

Is an Evident Demonstration of
their hope of Glory.

As it was set forth in a SERMON

at Hafely in the County of Oxford.

March 5. 1656.



At the FUNERALL

Of that Eminently - Religious - Gentlewoman

M^ris Margaret Corbet,

Late Wife to the Reverend Dr EDWARD
CORBET Pastor of Hafely.

By HENRY WILKINSON D.D.

Principall of Magdalen Hall Oxon.

The memory of the Just is Blessed. *Prov. 10. 7.*

Precious in the sight of the Lord is the death of his Saints.

Psal. 116. 15.

O X F O R D.

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280

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

11. 12. 13. 14. 15. 16. 17. 18. 19. 20.

21. 22. 23. 24. 25. 26. 27. 28. 29. 30.

31. 32. 33. 34. 35. 36. 37. 38. 39. 40.

41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

51. 52. 53. 54. 55. 56. 57. 58. 59. 60.

61. 62. 63. 64. 65. 66. 67. 68. 69. 70.

71. 72. 73. 74. 75. 76. 77. 78. 79. 80.

81. 82.

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T O

The Reverend his Worthily Honoured Friend
D^R EDWARD CORBET,
Pastor of Hafely in the County of Oxon.

SIR,



Prefix your name (as most
due) unto the ensuing Ser-
mon, not only because you
requested of me the publi-
cation thereof, but also
that (when I have fini-
shed my course) I might
transmit to posterity some
remaining (though small)
Testimonies of those ma-

nifold Respects, Love, and Thankefulnesse which I
owe unto you. I shall not goe out of my usuall roade,
to detaine you with a long Preface, or with any super-
fluous Apologies: Much lesse shall I act the part of a
Complementall Polititian (for I neither like the name
nor the thing) in an affectation of uncomely Phrases (too

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the vniuersall straine of the present age.) In these things I neither have skill, nor am desirous to learne no more then David had to weare Sauls Armour --- What I here present unto you, in a plaine and familiar discourse, is a word of strong consolation, and may the Lord make it as profitable, as euery way seasonable for you. Solomon tells us that Heavinesse in the heart of man maketh it stoope, but a good word maketh it glad, such a good word to gladden your heart, I offer unto you, from the Argument of the following Meditations, viz. That Christ's abiding in true Believers, is an Evidence of their hope of Glory. The consideration hereof, is a Pretious soveraigne Cordiall, to revive drooping spirits. As Aarons Rod swallowed up the Rods of all the Aegyptians, so Divine comforts swallow up all sorrowes whatsoever. Give me leave in a few words, to express my sympathy with you for your losse (which is her greatest paine) of so choyce a spirited Wife, whose Love to you was wonderfull, whose memory is blessed, whose name is like pretious oynment powred forth, and leaves a sweet favour, to perfume the Country round about. And the rather I ought to sympathize with you, both in respect of Brotherly compassion, and obliged gratitide, because in my great losse of a gracious Wife, whom God took from me, You in an especiall manner, were a sharer with me in my sorrow. You discovered a singular fellow-feeling with me, for the losse of so rare

a servant of Iesus Christ. I shall not farther put you
in mind of your griece: I well know, that you are farre
from slighting the Rod, and I hope that God in mercy
will keep you from sinking under so great a burthen:
It's the Apostle's Counsell, Heb. 12. 5. - My Son de-
spise not thou the chastening of the Lord, nor
faint when thou art rebuked of him.

Suffer me to be your Remembrancer (though of what
you well know already) of such speciall Scriptures,
wherewith I my selfe in the same case was comforted,
and abundantly supported, when God took from me an
excellent Wife, one of many thousands.

One Scripture is in Deut. 8.6. Thou shalt also
consider in thy heart, that as a man chastneth his
Son, so the Lord thy God chastneth thee. Now
what befalls you, are Fatherly chastisements, Heb. 12.
5. Even Love-tokens sent in measure, and mercy,
and but for a moment, and the end is to make you par-
taker of his holiness; And I make no question, but by
long experience, you have been instructed to Hearc
the Rod, and who hath appointed it: Mich. 6. 9.
Which Scripture in my hearing, you opened and ap-
plied with singular dexterity, having (as I am per-
swaded) first experimented the truth thereof in your
own heart.

Another Scripture I shall mention (which hath been
in all distresse a stay & staffe unto me) is 2Sam. 23.5.
Although my house be not so with God, yet he
hath

hath made with me an everlasting Covenant or-
dered in all things and sure: for this is all my
salvation and all my desire although he make it
not to grow. This Covenant is the Christians
strong hold, It's a salve for every sore. Whatever
disorders are in Nations, Families, Persons, and each
man with his own heart, yet notwithstanding let the
ordered Covenant be opposed to them all. Though all
things below are fickle, transient and momentany,
yet the Covenant is sure and everlasting. A reverend
divine M. John Cotton draws from this Scripture
many choyse and sweet grounds of Consolation, whose
Sermon is extant in print, to which I referre you as a
word spoken in due season, and such a one may be
compared to Apples of Gold in pictures of silver,
Prov. 25. 11.

To what hath been mentioned I shall adde that of
the Psalmist, Psal. 103. 13, 14, 15. &c. Like as a
Father pitthyeth his Children, so the Lord pitthyeth
them that feare him; For he knoweth them that
feare him: for he knoweth our frame, he remem-
breth that we are dust; as for man, his days are as
grasse, as a flower of the field so he flourisheth, for
the wind passeth over it and it is gone, and the
place thereof shall know it no more. In this Scrip-
ture the Holy Ghost represents the shortnesse of our life
by the resemblances of Grasse, Flowers, Wind. But
that which is the grand supportment of the soule is
set

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set down v 17. But the mercy of the Lord is from
Everlasting to them that feare him, and his righ-
teousnesse unto childrens children.

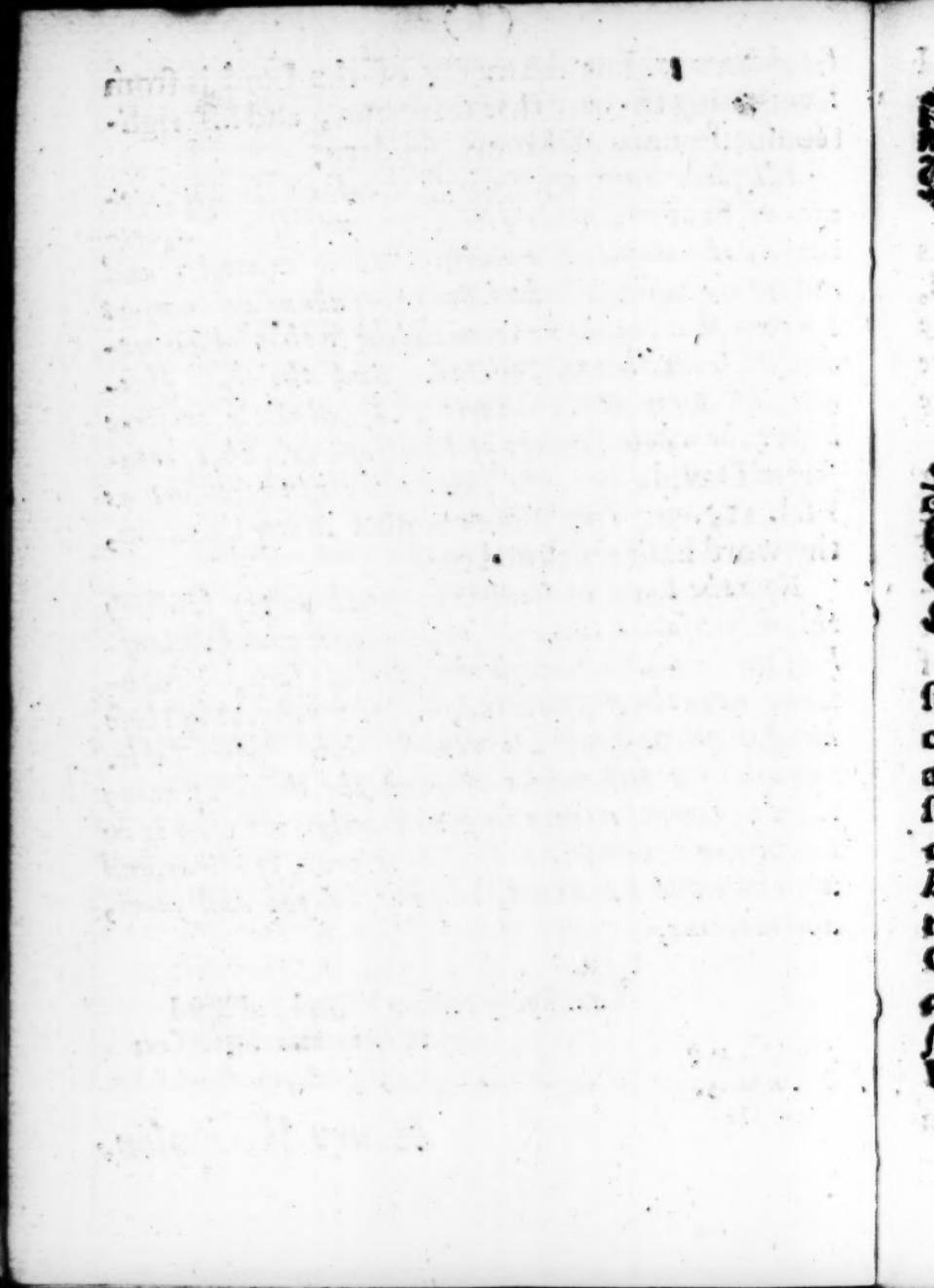
It's farre from my purpose to call in the Testimo-
nies of Seneca and such like, for councell and experi-
ence in the dayes of adversty. Their examples and
advice are easily to be had. But to my abundant comfort
I know, that there's no councell like to that which pre-
ceedeth from the word of God. And the least glea-
ning of Scripture comforts, I infinitely preferre
before the whole vintage of Philosophers. This com-
forted David, and the same alone can comfort us
Psal. 119. 50. This is my comfort in my affliction,
thy word hath quickned me.

Now the Lord of Heaven in much mercy sanctify
this dispensation towards you, and give you abundant-
ly of the fountaine though the cisternes faile, and con-
tinue you to the glory of God, and the comfort of those
hopefull Olive-branches round about your Table.
Though in a few yeares through the death of many
there's a great change in your family, yet God is in
Heaven and changeth not. To our good, gracious, and
unchangeable Lord God, I commend you and yours,
and remaine,

SIR,
Your Sympathising Friend, obliged
to Love and Serve You

Magdalen Hall
Oxon. Jun. 5.
1657.

Henry Wilkinson.





COL: I. 27.

*Which is Christ in you the hope
of Glory.*

WE are here assembled, this day, to solemnize the Funerall of our deceased Sister, an eminent servant of Jesus Christ. The words read were her Cordiall: they were a stay, and a staffe, to support her spirits. Upon this Scripture her Meditations were fixt: and the breathings of her soule upon this subject, were sweet, ravishing, and transcendent; every way administering Grace unto the bearers. She experimented and approoved this truth, *That Christ is the hope of glory.* Questionlesse, the desire of her soule was, to comfort others with those comforts, wherewith she her selfe had been comforted in particular. Wherefore, upon the singular recommend-

dation of so gracious a spirited Christian, I shall waive what I intended upon another subject, and confine my selfe unto this portion of Scripture, as the foundation of my ensuing meditations.

Which excellent words, are the Saints consolation. As it was said of Goliabs sword,
 2 Sam 21. 9. give me that, (saith David) there's none like unto it : so saith a true Believer, Give me Christ, the hope of Glory, there's no comfort like unto this.

Upon a serious review of the preceding Words, it plainly appears, that the Apostle having at large insisted on the Doctrine of Redemption by Jesus Christ, now proceedeth to make particular application of that great truth delivered. And here is an Use of Exhortation, which in an especiall manner he presseth home unto their Consciences, v.

V. 23. τεστιν
 μελισμένοις
 καὶ ἐδραῖσιν
 μηδεπατερ
 γίγνεσθαι.

23. Perseverance in the Faith is that which the Apostle urgeth as a duty of great moment: and to this purpose he becomes their remembrancer, what necessity was incumbent upon them, to be grounded, settled, and unswayed; each word is emphaticall, as seasonably prest then, so as seasonably to be prest now-adieas.

Now that this exhortation may abide upon

on the hearts of the *Colossians*, & leave deep impression upon them, the Apostle confirms his exhortation by a fourfold Argument.

I. Because he was a Preacher of that doctrine: *He was made a Minister thereof*: The Apostle was commissionated by Jesus Christ. *It is evident*. He ran not before he was sent. We have a choyce observation from * M. Calvin on the place. *We must, saith he, alwaies beware that we intrude not upon the Ministers office.* Therefore the Apostle testifies his Office injoyed to him that he may assert his right and authority. *μηδαλλοντες αινον*. *Sempit eti-
vendum est ne temere nos in-
geramus ad offi-
cium docen-
di. Ergo sibi
munes injunctum esse testatur, ut sibi jus de authoritatem conciliet. Calv. in loc.*

A second Reason was drawn from the sufferings of the Apostle; in that he underwent all his sufferings cheerfully, v. 24. He both rejoiced in his sufferings and fill'd up what was behind &c. Now as Learned * Davenant observes, *Any Christian may be said to fulfill what is behind in the sufferings of Christ, when he takes Christ's cross, and bears patiently those afflictions, which God's providence hath assigned him to bear after the example of Christ.* *Adimplete
υπερίπλανη
σε διήσων
το Χριστού
dici potest qui-
vis Christia-
nus, cum tollit
crucem Christi,
et aquo animo
illias afflictiones patitur, quas Dei Providentia illi ad exemplar Christi sustinendam
affignavit. Daven. in Loc.*

* In passioni- ample of Christ. * Musculus distinguisheth
bus Christi of former and after parts of Christs suf-
sunt partes- fferings; and of these latter would have the
genuata & Apostle to be understood. To the same pur-
ūtegenuata & pose Lyranus * distinguisheth: The suf-
&c. Musc. in locum.
* Passiones
Christi duplo- two manner of waies: one way for those suf-
citer accipiun- fferings which he endured in his own proper bo-
tur. Vno modo dy, and so nothing remaines there to be filled
pro illis quas sustinuit in up: another way Christs sufferings are to be un-
corporē propriet, derstood, for those which he shall suffer in his
et sic nibil i- bi regat adim- Mystical body unto the end of the World, and
plendum: Alio modo pro illis so there are remainders of many sufferings to
quas in finem be filled up. Persecutions, afflictions, and suf-
usque facili patietur in fferings, are the portion of Christs Children.
corpo Mystico, et sic restant multarum passionum reliqua adimplende. Lyranus.

III.

A 3d Reason was, because this Doctrine was graciously revealed unto them , which was concealed from former ages v. 26. The mystery of the Gospell was hid , not only from the Gentiles, but from the very Angels themselves. It was a Mystery beyond Angelicall capacity and apprehension : yet they desired to peep into it; and their looking was more then ordinary, as the word in the Originall * implies.

IV.

The Fourth and last reason is given in this

* 1 Pet. 1. 12.
παρεγκύτως
Prospicere aut
introspicere.
Erasm.
Primo capite
et propenso
collo accurate
introspicere.
Beza.

27. verse, because this Doctrine contained the riches of Gods mercy in the salvation of the Gentiles by *Iesus Christ*. And this is specified in the Text, *Which is Christ in you the hope of Glory.*

Take the whole verse together, and there lye before us three observeable particulars.

1. The persons to whom God would have this Mystery manifested, and they are Saints: Its said *τοῖς ἀγίοις γνωστοῖς: To whom God would make known*, in this verse; and, who they are, the precedent verse puts out of all question: It's said *τοῖς ἀγίοις αὐτῷ to his saints.*

2. Here is a high commendation of this mystery. To be a *Mystery* is much to be valued * *This is a bidden thing;* it's equivalent * *Mysterium est res abscondita. Calaub. Exercit. 16. Sct. 43.* to a Sacrament, in the judgement of some of the ² Learned: but to be *the riches of a Mystery* is much more: and the *riches of the glory of this Mystery*, is most of all: Each gradation carryeth an excellency with it.

3. In my Text you have the specification of this Mystery (*i.e.*,) *Christ the hope of Glory*, is this rich and glorious mystery.

In which words you have two Arguments à fortiori, abounding in consolation unto the Saints. The former is drawn from *Christs Inhabitation in the Saints.* Of, which being

Daven. in loc.

In the Masculine gender, must needs referre unto *την*, of the same gender, and not unto *μίαν* or the Neuter gender, otherwise there could not be a Grammaticall Syntaxis. We are likewise farther to note, that the phrase is not *εἰς υμᾶς* amongst you, as Erasmus, and the Syriack read, but *ἐν υμῖς*, *in you*, as inhabiting, abiding, indwelling, and operating in you. The latter Argument of Consolation, which is the complement of all, is drawn from the eternall glory hoped for by Jesus Christ; He is said to be *τὸν τῆς ἀπόκριτον* the hope of Glory, or Glory hoped for.

But I shall stay no longer in the coherence, and Division, least I should make my Preface like the gates of *Mindas* bigger then the City. Many Doctrines naturally flow from the words, viz. 1. That Jesus Christ is the riches of the Gospell. 2. That the knowledge of Jesus Christ is a mysterious knowledge. 3. That there's a mysterious abode, indwelling, and residence of Jesus Christ in true Believers. 4. That Christ's indwelling and residence in true Believers, is a strong and evident Demonstration of their hope of Glory.

Having not leisure to handle them all distinctly, and being unwilling to handle any one cursorily, I shall single out only the last

last of these Doctrines, and lay it for the ground-work of my ensuing Discourse.

Thus I propound it to you :

*That the Indwelling, and residence of Christ
in true Believers, is a strong and evident
Demonstration of their hope of Glory.*

For the inlargement of this poynt, I shall for Method sake, propound these Heads of *Method* discourse : 1. To enquire into Scripture *propounding* Testimony, what prooofe thence may be gi- ded. given, that Christ is in true Believers, and hath his abode with them. Then, in the 2^d place, I shall endeavour to represent the manner How, or in what sense, Christ may be said to be in true Believers, and make his abode with them. 3. I shall make enquiry, How Christ may be said to be unto the Saints the hope of Glory. 4. I shall prove my assertion; That Christs indwelling in true Believers, is such a strong and evident Demonstration unto the Saints of their hope of Glory. Then in the 5. and last place, it remaines that I make improvement of all, by particular usefull Application.

To resume in order what I first propounded. Scripture contributes abundant heaped testimonies : I shall gather only some

1. *That Christ is in all true believers.*

2 Cor. 13. 5. select proofs. The * Apostle appeals to the experience of the Corinthians: Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates. In the former part of the verse, the Apostle presseth them upon examination, Whether they were in the Faith. There are * two words which the Apostle useth, and both of great weight; 1. Examini, 2. Prove. Now if we can prove that we are in Christ, we may prove that we are in the Faith. For Christ is the object of our Faith. And these Propositions are convertible --- They that are in the Faith, are in Christ, and They that are in Christ, are in the Faith. Paul speaks not in his own name only, but in the name of all true Believers Gal: 2. 20. That Christ lived

and if none of Christs, the Devils questionlesse: But I need adde no farther prooфе of this first particular.

In the next place, my Work is to represent unto you, the manner How, or in what sense, Christ may be said to be in true Believers, and make his abode with them? For Answer hereunto, I shall give in my Meditations concerning this great Mystery, Partly negatively, and partly Positively.

First, to declare negatively, Christ cannot be either of these two wayes in the Saints: 1. He cannot be in them by composition or mixture of Esience. That eminent light of the Church of God M. Perkins, Park, on Gal. delivers his judgement on this wise, *Christ, 3. 20.*
I. Negatively.
 faith he, and a Believer are not one in substance. Here a distinction must be observed, the Godhead of Christ not in respect of substance (which is incommunicable) but only in respect of operation, is given unto us. As many believers as there are, so many distinct persons there are, and every one distinct from the person of Christ. The flesh of Christ is in heaven -- *Whom the Heavens must receive untill the times of restitution of all things.* Now its impossible for the Bread to be transub-

How may Christ be said to be in true Believers?

* Vid. Willeti * transubstantiated into the Body: if it were,
Synops. cōtrōv.
 13. Tyndalum so, the nature of a Body would be destroyed
Martyrem pī- by being *simul & semel* in severall places. An
entissimum in
Ioh. 6. & illiterate Woman confounded her learned
dōtissimum
Mortorum
de Eucharistia
una cum
Whitakero
de Sacramen-
tis. & Pet.
Mart. de Eu-
char.

Adversaries ; when they confess that a Sacrament was a signe, she answered, Then it cannot be the thing signified : And when they granted to her, that Christ and his Apostles did eat his body over night, Then she replied, With what body then could he be Crucified next day .

2. Christ is not in the Saints by transmutation, as Water was turned into wine. Christ is not turned into a Saint, neither is a Saint turned into Christ. There's a great distinction between the nature of Christ and his Children; There's no confusion nor identity of Essence: Those are cursed Familisticall Blasphemers, that maintaine the Saints to be Godded and Christed, and audaciously averre, that they are one Person with the Father and the Son : we read that

+ 2 Pet. 1. 4. some are partakers of* the Divine nature, not
Quia quisque of the Deity: now Divine nature, regeneration,
nōmē dōcēn- sanctification, and the new Creature
& Nōmē are synonymous phrases. Farther, this parti-
nōmē hic non cipation of the Divine nature is in simili-
substantiam, sed qualitatem de- tude: And we know that similitudes are
signat Calv. put

put in the Predicament of Quality, not in * *Nos vero suō*
 the Predicament of Quantity. The judge- *pervacuis spe-*
 ment that judicious * *Calvin* gives is on this *culationibus*
 wise, Let us, saith he, be content with this *omissis, hoc uno*
 thing alone (vaine speculations being layed a- *consentimus,*
 side) that in such wise the image of God is re- *ea lege repara-*
 paired in us, in holinesse and innocence, that *suntitate &*
 we may be made partakers of eternall life and *innocentia, ut*
 glory, so farre as is necessary for a full blessed- *simus tandem*
 ness. Some there are now adayes to whom *eterna vita &*
 that charge may be appositely applyed, to *gloria socii,*
 darken Counsels by words without knowledge ². *quantum ad*
 These distinguish of a Personall union, and *plenam beatit-*
 an union of Persons, and confidently affirme *tudinem ne-*
 that the Person of the Holy Ghost is in all the *cesse est. Calv.*
Saints. We believe that the essence of the
 Holy Ghost is every where, and by his spe-
 ciall grace in the Saints. But how neare do
 they come to the campe of their Adver-
 saries? How doe they bring themselves in-
 to mazes and Labyrinths, and know not
 how to wind themselves out for want of a
 Scripture clue? I know and acknowledge,
 that as it was said of the *Angell that appea-*
 red to Manoah, he did wondrously: so, the mo- *Judg. 13. 10.*
 tions, whispers, influences, operations and
 consolations of Gods holy spirit, are won-
 derfull, and they exert themselves after a
 wondrous

wondrous manner, beyond our cognizance and apprehensions. But our duty is to speak as the Scripture speaks, and not to be wise above what is written. Let's keep close to the old rule of the Law and Testimonie; and beware of novell fancies of men, who desire to get themselves a name, by a new opinion, though upon examination, it be an old heresy reviv'd, and raked out of the graves of antiquated Hereticks long since confuted and exploded.

2. Affirma-
tively.

And as I have shewed negatively, how Christ is not in true Believers, so now I am to shew positively, in what sense Christ may be said to be in true believers. This poynt is much controverted, and there are diverse opinions delivered accordingly. But according to Scripture warrant, I shall resolvedly deliver my judgement in this Proposition, which to me is, *eterna veritatis.*

Propos.

That Iesus Christ dwells in all true Believers by his Spirit, and by Faith: (i.e.) by the Spirit on Christs part, and by Faith on the part of true Believers.

Here I might call for Testimony a cloud of witnesses: the good old *Mnasons*, old Disciples (which I look upon as the best) Eminent instruments of Gods glory, subscribe
to

to my assertion, as ^a *Zanchy*, ^b *Davenant*, ^c *Elton*, ^d *Calvin*; to them I might adde the judgement of many others, who deliver their mind accordingly, but I forbear.

Let's distinctly prove the Position.
 1. That Christ dwells in the Saints by his spirit. *The Spirit* is the efficient primary cause. The Scripture is copious for the proof of the poynt: Especially I shall mention three or foure Scripture Testimonies, one is *I Joh. 3. 24. And hereby we know that he abideth in us, by the spirit which he hath given us.* Compare this with *I Ioh. 4. 13. Hereby know we, that we dwell in him, and he in us, because he hath given us of his spirit.* The same word πνεύμα abide, is used in both places, and imports a mutuall mysticall union between Christ and the Saints. Another prooфе is from *I Corinth: 12. 13. For by one spirit are wee all Baptized into one body.* What's the *Body* there spoken of, but the Church of Christ. From this Scripture *Calvin* strongly pleads.

We must understand that Christ's being in us is not locall and corporall, but spirituall and supernaturall. Christ is in us after a spirituall manner, namely by his spirit in respect of Christ himselfe, and by Faith in respect of us: for these are those bands whereby Christ is knit unto us, & we unto him. *Elton in loc.*
^a *Vnde colligimus, nos unum cum Christo esse, non quia suam in nos substantiam transfundat, sed quia spiritus sui virtutem nobiscum vitam suam & quicquid accepta Patre bonorum, communis est.* *Calv.*

for

for Baptisme: Inserimus, inquit, per Baptis-
mum in Christi corpus, ut mutuo nexu, tan-
quam membra, simus simul colligati & vivamus
unam vitam. We are ingrafted (saith he) by
Baptisme into the Body of Christ, that by a
mutuall conjunction as members, we may be
knit together, and live one life. This is the
great work of the spirit of God, to make
Christ and a true Believer one. One proof
more I shall only mention, 1 Cor. 6. 17.
But he that is joyn'd unto the Lord is one spi-
rit: this Scripture plainly shewes that the
union between Christ and Believers, is a
spirituall, and not a carnall union, let's ex-
amine the words in the Originall ἡ οὐνάδα·

εὸς κολλᾶσθαι προδιδούσης τοῖς
προσώποις αὐτῶν εἰς οὐνάδας. ^{de}
Beza.
Κολλᾶσθαι εἴη φαμiliari-
τεροῦ, & se jungere arti-
bus; Transla. unto Christ by Faith are one spirit (i.e.) as if
tis ab illi que we were transformed into God and Christ, that
wee out the what he is by nature, we may be the same by
funt. Drus.

b Estigitur metalepsis in vocabulo spiritus. Nos agglutinatis Christo per fidem
sumus, nam cum illo spiritus, hoc est, quasi in Deum & Christum transformamur,
ut quid sit ipse per naturam, tales nos efficiamur per gratiam. Parac.

grace

grace. There are severall Persons of great judgement, who agree in the truth delivered, many might be mentioned, but especially ^c Augustine, ^d Calvin, and ^e Musculus, declare their opinion in our behalfe. I need cite no more Testimonies in so cleare a case.

2. Christ dwells in the Saints by Faith, this is an instrumentall and secondary means. Faith is that Bond and ligament that knitts us unto Jesus Christ. Christ by his spirit layes hold on true Believers, and they lay hold on him by faith. There is a rare magnetick vertue in Faith, to draw Jesus Christ unto the soule, and make particular application of him. By Faith all the members of Christs Body possesse him as their Head, and lay clayme unto him. There is an eye of Faith to see Christ, a heart to believe on him, a hand to grapse him fast, as the riches, the treasure, all in all, unto all true Believers. Now Jesus Christ abides & keepes his residence by Faith in the hearts of all true Believers. And without all question there is no life but this, which will carry out a Christian through persecutions, oppositions, fiery serpents, and sons of

^c Diversi
sexus corpora
sibi adheren-
tia, unum cor-
pus dicit. Et
cum spiritus
humanus nullo
modo possit di-
cere. Ego &
Dominus u-
nam sumus, ra-
men cum ad-
heret Domino,
unius spiritus
est. Aug ep.

177.
^d Si quis ux-
ori copulatus
est non debet
cum scotto se
misericordia multo
hoc magis ne-
fas est in fide-
libus, qui non
una ratione ca-
re sunt cum
Christo, sed
unus etiam
spiritus. Calv.

^e Offendit e-
am que cum
Christo est
conjunctionem
non esse carna-
lem, qualis est
virtus cam uxori
re, sed spiritus.

lom, qua in spiritus conjunctione consistit. Musc.

Anak.

Gal. 2. 20.

Cypr.

* *Vnde in
vobis qui suam
vobiscum
communicans
unctionem,
regni conforti-
um tribuit, fu-
turaque gloria
confirmat
Ipm. Arias
Mont.*
*Per Christum
aditum & in-
gressum habere
credite, ne pose-
qui in vobis
per fidem sit,
per quem e-
ternam glori-
am nos conse-
cuentes spera-
mus. Occu-
men.*

Anak, but that life, by the faith of the Son of God. It's a choyce observation of Cyprian, *Fide, non complexus, Christo conjungimur.* There cannot be an immediate conjunction of our natures with the nature of Christ, but there is a spirituall conjunction by Faith: * for Christ applying himselfe to the heart of a true Believer, and he applying his heart to Christ, may be said to touch one another spiritually: and this may *sane sen-*
*su be accounted *mutuus contactus.* Now for*
the clearer manifestation of this great mys-
tery of Christs existence, indwelling, and
residence in true Believers; we are to con-
sider this great pretious Truth, -- That
there is an Union between Jesus Christ,
and all true Believers. But before I unfold
this Union, it will be needfull to premise a
*distinction. There is a *substantiall* and a*
**mysticall* Union. The substantiall Union is*
between the Persons of the blessed Trinity,
who though they as Persons, differre accord-
*ing to *characteristicall* Proprieties, yet they*
agree in the identity of substance. There's a
Plurality of Persons, but an unity of Es-
sence in the Godhead. We have herein
the concurrence of Learned and Orthodox
Expositours.

* Expositors. That great Text is to me in- * Vid. Zanch:
star omnium (which wards off all the assaults de tribus E-
that Socinians and other Hereticks make lohim.
against it) 1 Ioh: 5 7. For there are three Trinitas di-
that bear record in Heaven , the Father , the cenda est non
Word , and the Holy Ghost , and these three are triplicitas , in
one ; *i.e.* One God , but at present we qua ordo qui-
are not to speak of this Union. dem est , inae-
qualitas non
est ; distinctio ,
non diversitas :
quia non sunt
divisores , sed
comitores .

There is a Mystical Union between Christ and his Church , and this concernes our purpose. For thus Christ prayes Ioh. 17. 21. *That they all may be one , as thou Father art in me , and I in thee , that they also may be one in us.*

For the distinct handling of this Union , (which is the Foundation of all comfort) my busynesse lyeth before me , to be your Remembrancer of those Scripture Proper- ties , which represent unto us the nature of this Union .

Deo per fidem unum item cum proximo per charitatem . Ferus in J oh. 17. Con-
junctio cum Christo que sit per fidem causa est conjunctionis cum Ecclesia & cora-
pre Christi , que sit per vinculum charitatis . Rolloc. in J oh. 17.

One Resemblance is of a Husband and a Wife: these are ~~one~~ by civill bonds , but not ~~one~~ ^{bande} & Wife . one Individuall Person : they are distinct persons , and distinct substances , and yet are

C

one

Ephes. 5.23.
* Certe opim
ma est inter
virum & ux
orem una ex
parte, ex alte
ra autem inter
Christum &

one flesh by vertue of Conjugall Union. Christ is the Bridegroom, the Church is his Spouse, for so runns the similitude of the Apostle, *The Husband is the head of the Wife, even as Christ is the head of the Church.* And this is a very proper * Analogy.

Ecclesiast. A-
nologia, quia sicut Christus est caput Ecclesie, ita & vir est caput Vxoris: & sicut
Christus est Ecclesia servator, ita vir uxoris sue quodammodo servator est, quatenus
nempe cum his autoritate, prudenter, tribus, regere, queri debet, atque pro
tegere. Bod. in Epist. ad Ephes. c. 5. v. 23.

-2. *Vine and Branches.*

A Second Resemblance is of the *Vine and Branches.* Christ himself ownes this similitude, Ioh. 15.3. *I am (saith he) the Vine, ye are the Branches.* It's the property of the Vine to nourish the Branches, to convey sap, vertue, and juyce unto them: much more doth Jesus Christ nourish all his members. He is the true Vine, and from him vertue and nourishment are derived unto all his branches. Now as the Vine and Branches are one, so Christ and all his Members are one.

3. *As Head and Member.*

A third Resemblance is, as the *Head and Members.* Christ is the Head, the Church is his Body. Therefore Christ is said to be the Saviour of his Body. The Head and Members are one, The whole Church of God, whether

whether Militant or Triumphant, united to Jesus Christ is but one. For illustration of this, I shall borrow a supposition of Mr. Perkins. Suppose, saith he, a mans head lyes in Italy, his armes in Germany, his feet in Spaine: suppose farther, that one and the same soule, extends it selfe to all the aforesaid parts, and quickens them all, they are all now become one, in respect of one and the same soule, and all concurre as members to one and the same Body: Even so all the Saints in Heaven, and all Believers upon earth, having one and the same spirit of Christ dwelling in them, are all one in Christ and with Christ.

Perk. in
Com.Galar,

A Fourth Resemblance is of a Foundation and a Building. Christ is the Foundation Foundation stone, a tryed stone, a pretious corner stone.* on and And all true Believers, are Christ's building. Building. They are said to be^b the House, and^c Temple of God, the^d Tabernacle of God. Now the Foundation and Building, make up one House. Stones cemented together make up one wall or House: yet notwithstanding they are in themselves distinct substances, though by apposition and conglutination they are united together: so all true Believers are distinct Persons, and distinct substances,

* Isa. 28.16.

^a Cor. 3.9.

^b 1 Pet. 4.17.

^c Cor. 3.16.

^d Rev. 21.3.

stances, though they make up one spirituall building.

Having shadowed this Union by way of Analogy in those forementioned instances; now we must review the Properties of this Union, and they are Foure, viz. *Mutuall, Reall, Spirituall, and Eternall.*

I. A mutuall Union.
Math. 13. 45,
46.

Cant. 2.16.

Jer. 32.38.

Rom. 8. 1.
2 Cor. 5. 17.
Joh. 17. 21.

I. This is a *Mutuall Union.* The Margarite, a pretious Pearle mentioned in the *Go-spell*, is called *Unio*, and the reason is assigned by one, *Quia istae gemme nunquam indiscretæ in eadem concha reperiuntur.* Yet the Art of man may sever pearles from each other: so cannot Christ and a true Believer. There is a mutuall Union and communion between Christ and every true Believer. Hereupon the *Sponsa* professeth, *My beloved is mine, and I am his:* And the Tenour of the Covenant of grace, runs in these termes, *And they shall be my people, and I will be their God.* There is a mutuall intercourse and vicissitude of clayming interest between God and his people. As Christ is in true Believers, so all true Believers are in Christ, and become one with Christ. And if the question be askt, how are all Believers made one with Christ? I Answer, This is by a *Donation* on Gods part, whereby Christ is given

ven unto us, and by a receiving on our part. Christ layes hold on us by his spirit , and we lay hold on him by Faith. Christ loves his Saints: now *amor est affectus Unionis* : all the Saints love Christ with a reciprocall love: But his love to them , causeth their love to him: so saith the Apostle, *We love him be-* 1 Joh. 4. 29. *cause he loved us first.*

Secondly; This *Union* is *Spirituall*. By one and the same spirit all true Believers are united unto Jesus Christ. Though Christ be in Heaven , and Believers on earth , yet there is a spirituall Union between them and Christ. He the Head hath an influence upon all his Members. Learned *Camero* well observes that there ought to be an *Vnition*, before there can be an *Vnion*. *Vnition* is to be conceived Efficiently, as the working of Gods spirit , joyning the true Believer unto Christ : and Union is to be conceived formally as the joyning of the persons between themselves by faith. *Christ* is the Head , the *Saints* the Members , *Christ* the Husband, the *Saints* the Sponse; *Christ* is the Vine, the *Saints* the Branches. But all these Analogies, are to be understood after a mysterious manner. These things are only discernable , by the eye of Faith : And the

Heart of a Saint can experimentally feele the comfort thereof, where the Head cannot penetrate, nor Book-learning sufficiently discover so great a mystery.

3. Reall.

* Believers are not one with Christ in conceit or imagination, for this conjunction is in truth a Reall conjunction. vid. Petk. on Gal. 3.

* Ioh. 6. 55.

3. This Union is *Reall*. This I mention in contradistinction to a notionall,imaginary Union *. The *Gospell* is a reall *Gospell*, Christ a reall Christ, Faith a reall grace ; so this Union between Christ and true Believers, is a reall Union. For witness we shall consider those reall, vivificall influences, which flow from Jesus Christ, in that Christ's flesh is said to be meat indeed, and his blood drink indeed : The Adverb there used is *Aensus*, truly, but spiritually; for that which is spiritually so, is truly so. For instance in the Sacrament of the Lords Supper, *

the Martyrs denied the reall Presence of the body and blood of Christ, (*i.e.*) that monstrous opinion of *Transubstantiation*, and they sealed the truth with their blood. Yet they acknowledged a reall exhibition of Christ to the Faith of true Believers, and they declared their judgements, that those Eucharisticall Elements, represented Christ truly in a spirituall and sacramentall sense. *

subjecto sed traditum ut signatum habet signo, D. Pridexp. Manuduc. ad Theol.

This

4. This *union* is a *everlasting Union*. Unions 4. Ever-
 in other kinds fail. As for instance, The *lasting*.
 Union between Husband and Wife, is dis-
 solved by death. The Axe divides between
 the Root and Branches. Age causeth the
 Building to be parted from the Foundation.
 But the Union between Christ & his Church
 is eternall. Neither Death, nor Time, nor
 violence, can disunite a Saint from Christ.
 Nothing can separate them *from the love of Rom. 8.38.*
God in Christ Iesus. And the ground of all is,
 because the love of Christ *is unto the end*. The *Ioh. 13. 1.*
 love of God the Father, is an *everlasting* *Ier. 31.3.*
love. And the Intercession of Christ is *far e-* *Heb. 7.25.*
ver; To our great comfort, to let us know,
 that this Union lasteth after our temporall
 life. For Jesus Christ uniteth his living body
 unto the dead body of his Saints. As for
 those that *sleep in Iesus*, Christ is present *Byfield.*
 with them in the grave. Herein appears
 Christ's great condescension, and the Saints * Phil. 3. 21.
 great dignity, that Christ will unite a clod *The phrase is*
 of dust unto himselfe (I meane) by uni- *conducens in re-*
 ting * *our vile bodies unto his glorious body:* *et ceteras*
 so that there is glory put not only upon *corporis do-*
 the soules, but bodies of true Believers. *xiis. These*
Bodies shall
not be changed in substance, but in quality, so that of Mortall they become im-
mortall, of corruptible incorruptible, of naturall spirituall. Ayry iu loc.

In the grave this *Union* continueth ; and at the departing of the soule from the body, its presently in *Abrahams bosome, the highest heavens*, and is now partaker of eternall glory with the spirits of just men made perfect. But at the resurrection, when there shall be a reunion between the soule and body, there shall be a farther addition of glory, a complement of happinesse unto all eternity. Farther, it is altogether impossible, that this Union on Christ's part, should ever faile. For every true Believer is a member of Christ's body : Now the least member cannot be wanting, otherwise the body of Christ could not be compleat. The *Armes* and *Leggs* are integrall parts of a man, without which he could not be a compleat man. So every saint serves to the compleating of the body of Christ. Not one member of Christ's body can be missing. The Saints are *Bone of Christ's bone, and flesh of his flesh.* They are one with him, by a Mystical, spirituall, reall, mutuall, everlasting union. This is my apprehension (as is foreshewed,) wherein I am not alone: many * rare men, both for parts and piety, are of the same judgement. But I shall enlarge no farther this particular.

* *y. Zanch.*
in Eph. 1.
Perk. in Gal.
Sybbs in
Cant. Burges
in Ioh. 17.
Reynier. Col-
vill &c.

In the 3^d place my work lies before me to discover how, and in what sense Christ may be said to be unto the Saints, *the hope of Glory*? For Answer, we are to consider two things. 1. There is a glorious hope (i.e.) the grace of hope, whereby a true Believer is bigge with expectation of eternall glory. Of this the Apostle speaks in severall places. He calls it *an earnest expectation, a good hope through grace, a lively hope, and abounding hope*. In this acceptation we say that Christ may be accounted our hope: For the grace of hope comes from Christ. Grace and glory differ not substantially, but gradually: And we commonly say, - *Gradus non variat speciem*. Questionlesse both grace and glory come from Jesus Christ.

2. There is a *glory hoped for*, and this is a blessed hope, and the hope of eternall life, and Christ is this hope; All our hopes of heaven are built on Christ. Through Christ alone we attainethe end of our Faith and Hope the salvation of our soules. * No thinking on God the Father without Christ; for out of Christ God is a consuming fire.

sperare quum in Christum respicimus: quandoquidem in eo solo residet tota salutis nostra materia. Calv. in 1. Tim. c. i. v. i. * *Non solum horribile, sed periculosum est de Deo extra Christum cogitare.* Luth. loc. com.

To

^a Phil. i. 20.
^b Kar. tw. a-

^c mōrēgadonī-
^d ay: Gestus

^e illius signifi-
^f catur qui cu-

^g pidissime ali-
^h quid expellet,

ⁱ nimurum qui
^j exerat caput

^k & oculos in-
^l tendat quasi

^m eminus ventu-
ⁿ rum prospici-
^o ens. Beza.

^p b 2 Thel. 2.
^q c 1 Pet. i. 3.
^r d Rom. 15. 13

^s 16-
^t a Tit. 2. 13.
^u b Tit. 3. 7.

^v c 1 Tim. i. 1.
^w Quod autem
^x Christum ap-
^y pellat spem no-
^z stram, proprie-
^{aa} tatis convenit;

^{bb} tunc enim in-
^{cc} cipimus bene

To set forth the Transcendent Excellency of this hope, or glory hoped for, there are Three singularities to be observed, viz., *Dignity, Fulness, and Perpetuity.*

1. The digni-
ty of this
Hope.

^a Heb. 12. 24.
^b Phil. 3. 14.

Begatior,
primum est
quod propri-
tatis certan-
tibus ac vin-
centibus Eras.

Begatior
ipsum munus
propriè signi-
ficat, illud est
vita eterna per
Christianum a Deo
promissa in
vacatione ca-

lefti Aret.
^c 1 Pet. 5. 4.
^d Rev. 21. 2.

Luk. 16. 23.
^e Col. 1. 12.

Luk. 23. 43.
^f Joh. 3. 3.

^g 2 Cor. 12. 3.
^h Heb. 11. 26.

ⁱ Mat. 5. 8.

^j Heb. 12. 14.

Consider the *Dignity* of this *Hope*, or glory hoped for; and this is *transcendent*. This glory was the purchase of Christ's blood, even of that immaculate Lamb, whose blood is that *blood of sprinkling which speaketh better things then the blood of Abel*. This glory is the ^a *Fathers gift*, and Christ's purchase: *And the b price of our high calling is in Christ Jesus*. Let's review those names, whereby the word of God sets forth this glory hoped for, and we shall find in each of them a transcendent dignity. As for particular instances: Sometimes it's called a ^c *Crowne of glory*, sometimes the ^d *new Jerusalem*, like wise ^e *Abrahams bosome*, f the *Inheritance of the Saints*, g *Paradise*, h *the Kingdome of God*, i *the third Heaven*, k *the Heavenly country*, l *the blessed Vision*, &c. And all this glory must needs be transcendent, because there is the presence of the holy Trinity, and fruition thereof, the Beatificall sight, the society of Saints, Martyrs, Patriarchs, Apostles, Ministers, and People; Even, all those, and those alone who are *Wash't, and made white with*

with the blood of the Lamb. ^m The employ- ^{m Rev. 7. 14.}
 ment in Heaven, is for ever to prayse the
 Lord, and to sing Hosannahs and Allelujahs
 unto him that sitteth upon the Throne, and to
 the Lamb for evermore. All's transcendent
 in Heaven, and because our capacity is nar-
 row and finite, unable to comprehend those
 Joyes, the Apostle describes them by way of
 negation, - * Eye hath not seen, nor eare heard, * Cor. 2. 9.
neither have entered into the heart of man, the
things which God hath prepared for them that
love him. The eye of man hath seen Gol-
 den Mines, rare Buildings, such as Artemis-
 ia built for Mansolus, Diana's Temple, the
 Ægyptian Pyramides. The eare of man hath
 heard the most ravishing, and delicious me-
 lody : the heart of man can conceive tho
 rarest exquisite peeces of art and nature: Yet
 the eye, eare, and heart, are all set at a *non*
plus. For the height and happinesse of the
 glory revealed to triumphant Saints, ex-
 ceeds the utmost apprehension of eare, eye,
 heart, and doth farre surpass an humane,
 even an Angelicall apprehension.

2. Let's consider the Fullnesse of this 2. [Fullnesse
 glory. There's a ^a fulnesse of joy, a ^b River of of Glory.
 pleasures. The Lord Christ is the Fountain ^a Psal. 16. 11.
 of all happiness; and this Fountaine can be ^b Psal. 36. 8.
 never

never drawn drye. When Mannah was given, every one had enough for his eating. And the Jewes have a conceipt that Mannah had such a delightfull tast, as to suite every ones pallate. This is but a conjecture : but it's a certain truth, that * *in Iesus Christ all fullnesse dwells.* In him is fullnesse of Wisdome to counsell, fullnesse of Righteousnesse to justify, fullnesse of Holinesse to sanctify: In a word, in Christ there is both *plenitudo gratiae & gloria*, fullnesse of grace & glory. And all Gods Children receive according to their measure and capacity *grace for grace*, i. e. grace answerable to the grace of Christ. There are in heaven, degrees of glory, as *one starre differeth from another in glory*. Yet God puts sufficiency of glory upon every Saint : For every Saint shall have as much as his vessell can hold : he shall be brim-full of glory. *Christ hath prepared mansions enough*. What ever Christ hath promised shall be fully performed. Christ's active and passive obedience is abundantly meritorious : and he is *the beloved Sonne in whom the Father is well pleased*. Moses the man of God prayeth, *O satisfy us early with thy mercy, that we may rejoice and be glad all our dayes*. We shall not only rejoice here whilst

* Col. 1. 10.

Non per inhabitationem, sed substantive, non secus ac in corpore anima. Occum- nius.

Ioh. 1. 16.

1 Cor. 15.41.

Ioh. 14.2.

Math. 3.17.

Ps. 90.14.

whilest we live on earth, but unto all eternity . For the mercy of God is a soule satisfying comforter : some sweet tasts we receive here, the fullnesse whereof is reserved for another World . To this purpose, Philip puts up a great request of highest concernment, *Lord shew us the Father and it sufficeth* ^{Ioh. 14.8.}

us.

3. Let's consider the Perpetuity of this ^{3. Perpetuity} glory. There is no possibility of altering the ^{of glory.} Saints condition in glory. Alterations are here *in viâ;* as *viatores* we meet with many alterations, some whereof are for the better, others are for the worse : But there can be no alteration *in patriâ:* there we shall be comprehensores. ^a *The pleasures at Gods right hand are for evermore:* the Sabbath that shall be kept in Heaven, shall be eternall, without any interruption or intermission, without any faintnesse or weariness: we shall for ^{e.} ^b *Ioh. 10. 28.* ever celebrate the prayses of the Lord, ^b *The* ^c ^{2 Cor. 4.17.} *life is eternall,* ^d *The glory eternall.* ^d ^{2 Cor. 5. 1.} *The Ha-* ^e ^e ^{1 Tim. 1.17.} *bitation eternall.* ^c *The King eternall.*

Upon all these weighty considerations, let the Meditation of our eternall condition abide upon our hearts, and be the subject of our serious and frequent meditation. Behold we all stand at the doore of eternity: varieties

Job. 18. 4.

varietyes of diseases forewarne us. Each disease reads us a lecture of the fraile condition of our bodies. Ere long death the King of Terours will lay his Mace on us, and arrest us to appeare before the judgement seat of Jesus Christ. Yet we are on this side the grave & eternity , but when once there is a dissolution of this frame of nature , we shall lanch then into the boundlesse Ocean of Eternity, whence will be no returning unto the land of the living. Shortly we shall *gee hence and be no more seen.* In this present world all our services are short & our lives transient : The Scheme , figure, Pageantry and bravery of this world *passeth away.* The greatest Honours may lye in the dust. And degradations are common now adayes. The greatest riches may flye away as

Prov. 23. 5.

an Eagle towards Heaven : Interests, Favour, Complyance, popularity, all these (which the world so much dotes on) are but short liv'd : Men racke their Braines and Consciences, & both *loose their beloved sleep* for the purchasing of these things, and on a suddain they deceive them, like that deceitfull Brook.

Job. 6. 15. mentioned by Job. But in the estate of glory all is permanent, everlasting, unchangeable.

Mic. 2. 10. *Here is not our rest. But there remains a rest*

(34)

rest for the people of God. Then our faith shall Heb: 4. 9.
be turned into vision, and our hope into
fruition. Our love shall be at its height,
and this shall be eternall : Wherefore
though we dye and are changed, yet Christ
whoever liveth is unchangeable : And his
~~eintercession~~ runns parallell with the longest
line of eternity. ^{c Heb.7.25.}

Here I have a large field and may soone
loose my selfe and forget time, and passe
over all bounds, whilst I discourse of Eter-
nity : M. Brightman, whilst his heart was bu-
sied in this contemplation of the New Jern-
usalem fell into a trance and dyed, and was
made partaker of that Glory which was so
much upon his heart. But I shall contract
my selfe, and be briefer in the remaining
discourse.

In the fourth place, I am to give in the 4. Head.
prooef of my assertion viz. That this In-
dwelling of Christ in true Believers is an evi-
dient demonstration of their hope of Glory.
The proof will be more cleare if we consi-
der the connection between Christ's Glory
in the Saints, and their Glory through him:
Thus Christ prayes * And the Glory which thou * Joh. 17.
gavest me I have given them ; that they may ^{22, 23.}
be one even as we are one, I in them, and they

in mee, that they may be made perfect in one.
 Hereupon * Calvin gives this observation upon the place - Whence it followeth, that no man ought to be reckoned amongst Christ's Disciples, but such in whom is seen the glory of God stamp'd by the image of Christ, as by a sealing ring: and the Apostle likewise proves the poynt if we compare Phil: 1. 21. with v. 23. In the former verse he professeth, *that to him to live was Christ*: In this latter he professeth his desire to depart, and to be with Christ. *a Those that are in Christ, are free from condemnation.* *b And nothing shall be able to separate them from Christ's love.* *c Christ is their life; and when he shall appeare, they shall be with him in Glory.*

For farther confirmation of the poynt, I'll give you good measure, full prest, and running over. And this I shall endeavour to effect by these demonstrative Arguments.

Arg. I.

I. Because all those in whom Christ dwells, *d have access by Christ unto the Father.* Christ doth as it were, lead them by the hand unto the Father. The Holy Ghost tells us, that *e Without are Doggs und Sorcerers &c.* This some conceive to be an Allusion to those customes anciently observed in Nuptiall solemnities. The invited guests were

* Vnde sequitur, neminem in Christi discipulis habendum, nisi in quo gloria Dei a Christi effigie tanquam ab annulo signatario impressa conspicitur.
 Calv. in Ioh. 17. 22.

a Rom. 8. 1.

b Rom. 8. 38.

c Col. 3. 4.

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were conducted into the Bride Chamber with torches, but such as were not invited were left without in the darke. Now to have accesse through Christ unto the Father by that new and living way of Christs blood, is a very great priviledge, whereof none are partakers but Saints, who have interest in Christ, in whose heart he dwells by Faith.

2. Those who have interest in Christ, are partakers of all the promises. The *Promises* may be called that *Magna Charta*, whereby Believers clayme their title unto Heaven. They are *breasts* of consolation, and *rivers* of refreshing unto the children of God. These are *pretties promises*, they are sure ^{a Pet. 1. 4.} and certaine, ^b yea and Amen. And both ^{c Cor. 1. 20.} temporall and eternall promises appertaine ^{d Tim. 4. 8,} to Godlinesse. The wicked of the World receive many outward things in a great estate and confluence, by common providence and ordinary donation. Out of the riches of Gods bounty, he bestowes *Largesses* upon just and unjust. But true Believers only receive all by a Promise, and by vertue of a Covenant. They receive *Christ* in their outward mercies, ^d With him they receive all ^{e Rom. 8. 32.} things.

3. Only true Believers have interest in Christ's Arg. 3.

Christs sufferings, and all the Benefits of his purchases,^c Christ was stricken for the transgressions of his people; ^f Christ hath a peculiar seed; ^g He is the saviour of his people; ^h The saviour of his Body: ⁱ The saviour of them that believe: ^{*} Christ hath a peculiar people, ^{* Tit. 2. 14.} ^{* Luk. 12. 32.} * a little flock.

Arg. 4.

4. Only true Believers have benefit by the Prayers & Intercessions of Jesus Christ.

^k Joh. 17. 9. ^l Rev: 1. 5. He ^k prayeth for them only exclusive, not for the World. Them ^l he loveth and washeth.

And he makes intercession for them at the right hand of God. Now Christ prayeth not for all, doth not love and wash all, doth not intercede for all. Hence those *Doctrines of generall Redemption* are unsound, and derogatory unto the grace of Jesus Christ: And though they please flesh and blood, we ought to beware of them as *Syrens*, who lull us asleep with their songs, and afterward devour us.

5. Head.

I shall adde no more concerning the Doctrinall part of my Text. It now remaines in the Fift and last place, to reduce all hence unto our selves, by some *usefull particular Application*, and this is the life of every Sermon.

This I shall endeavour to presse home in Four-

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Four Uses, viz. *Information*, *Examination*, *Exhortation*, and *Consolation*.

In the first place, here is matter of Information; and herein I shall endeavour, either *For Information*, to set your judgements right, or *Confirmation*. you in what you know already, in these three ensuing particulars.

1. That there is no other *hope of Glory*, no way to Heaven, no meanes to obtain salvation, but by *Jesus Christ*. The most mōrall man, though as just as *Aristides*, as true to his word as *Regulus*, if he plead his own Righteousnesse, and lay aside the righteousness of Christ, is undone unto all eternity. The most holy men, as ^a *Iob*, ^b *Paul*, ^c *David*, ^d *Iob. 9. 3.*
^e *Iob. 46. 6.* durst not plead their own Righteousnesse, ^b *Phil. 3. 8.* and joyne Issue with Gods justice. There is ^c *Pl. 51. 1.* no name but ^d *the name of Jesus:* ^e *No redemp-*
^f *tion but by Christs blood:* ^f *No Mediator but* ^c *Eph. 1. 7.* *the Man Christ Jesus.* Wherefore that abominable opinion is accursed, and to be sent ^f *1 Tim. 2. 5.* back to Hell from whence it came, *That a man may be saved in any Religion if he be zealous in it.* To confute this abominable Tenet, I shall adde to what I have said before, two Scriptures only: One is *Ioh: 17. 3.* *This is life eternall, that they might know thee the only true God, and Jesus Christ whom thou*

baptis: Whence we inferre, that there's no eternall life to be had without the knowledge of God in Jesus Christ. And in that place * Knowledge and Faith are so hand-fasted as one is put for the other. A Second Scripture is in Ioh: 14. 2. * *I am the Way, the Truth, and the Life.* Those then that fancy a posterne doore to let in Heathens; and others that plead for the Pagans debt and dowry, and lavish charity against Scripture warrant; these in a high measure derogate from the grace of Jesus Christ, which is intended for, and applyed only unto the members of his own body.

2. Be informed of the great happinesse of Saints in whom Christ dwells, and takes up his residence. They are his ^a Friends, ^b Brethren, ^c Children, ^d Kings and Priests ^e in premio. ^f to God, and having Christ they have all. Esau said, he had enough: what was enough in Esau's account, but Riches, Honours, Greatnesse in the World? But Jacob a person in Covenant with God, said, he had all: For he had a God reconciled, and therefore all. All the adopted Sonnes and Daughters of God, have all in Christ: their Charter is large, for ^e Christ is their's, and ^f with him they have all things: they have a God reconciled.

^a Ioh. 15. 14. ^b Heb. 3. 11. ^c Ioh. 21. 5. ^d Rev. 1. 5. ^e Cor. 3. 20, 21. ^f Rom. 8. 32.

led, and the great work of reconciliation^{gg} 2 Cor. 5.19. was not a transaction of yesterday : & God^{as en deus} was in Christ reconciling the World unto him. ^{lu} εν Χριστῷ selfe. ^h Christ alone hath trod the Wine-presse ^{υοτητον κρα-} for them. Christ isⁱ their Peace: ^h Their Ad- ^{λεωφ την ειναι-} vocate. ^l The Scape Goat typifyed. ^m The Lamb ^{την εξ αλι-} slaine from the beginning of the World. Christ ⁿ faciens Beza- went to Heavenⁿ to prepare a place for his ^b Isa. 63. 2. people. And this Inheritance hath four^k ⁱ Eph. 2. 14. properties, which no other Inheritance hath, ^l Lev. 16. 26. for it is ^o incorruptible, undefiled, ^m The Rev. 13. 8. * not fa- ⁿ Ioh. 14. 2. dding away, reserved in Heaven. ^o I Pet. 1. 4.

3. This may informe us of the miserable condition of all ungodly persons, such as are out of Christ, and therefore in a ^p hope- ^{cepsit. Diuersus inde immorta-} lessē condition. These are withered bran- ^{lis. Clem. Alex. & Plin. i} ches quite cut off the root, and therefore can receive no sap nor nourishment there- ^{Lib. 21. c. 11.} by. When the Apostle saith, that they are without hope, he saith as much as to con- clude them (if they dyed in that estate) in that place whence is no *Redemption*. Whoe- ver thou art, in whom Christ doth not dwell, nor rule, and governe in thy heart, without *Question* thou hast got another In- habitant, ruler, and Governour. And who is he but *Satan* which commandeth in chiefē in the children of disobedience. As ^q Eph. 2. 2.

they that are in Christ are his Friends, so they that are without Christ are his enemies. And there is a most dreadfull doom threatened against Christ's enemies, to be slaine before him. As for those that are in Christ, they are *beyres & coheyres with Iesus Christ*, inheritors of the Kingdome of heaven, children of God by grace and by Adoption. But those that are out of Christ, they are *children of the Divell, Firebrands of Hell*. There are those *Goates that stand on Christ's left hand, to whom Christ will say, Goe yee cursed: The other are the sheep that stand on Christ's right hand, to whom he will say, Come ye blessed.*

*f Math. 25.
33, 41.*

*s Math. 25.
33, 34.*

*Use 2 For
Examina-
tion.*

Jer. 15.19.

These things being so, it nearly concernes us all to make a strict inquiry into our Hearts, every one should read, as it were an Anatomy Lecture upon his own heart. As the Disciples askt the question, *Is it I? Is it I?* so every one ought to enquire, Am I in Christ? Is Christ in mee? Wherefore in the 2^d Place by way of Character (which is the maine busynesse of a Minister, to distinguish the pretious from the vile) I shall proceed to an use of Examination, And herein I shall lay downe some discriminating Notes, & accordingly we ought all

all to put our selves upon a strict test and tryall, as in the presence of God.

The first Character is the new Creature. *Charact. I*
 All that are in ^w Christ are new creatures. *New Creat-*
 Where the new creature comes, the whole ^ture.
 man is fashioned, and cast into a new mould. ^{w 2 Cor. 5. 17}
 There's an illumination of the judgement, ^{xavv uknosis}
 and a ^x renovation of the spirit of their mind. <sup>Res quadam
regens a Deo
condita. Beza.</sup>
 These persons are Men and Women of a
 pretious anointing, for they have ^y an ^{an} ^w ^{Eph. 4. 23.}
^Gion from the holy one, whereby they know all ^y ^{1 Joh. 2. 20.}
 things: And they have ^z eye salve from Je- ^x Rev. 3. 18.
 sus Christ. And where this new creature is,
 it changeth the Will (which was formerly
 refractory, and disobedient) and subdueth
 it to the obedience of the will of God. *Saul*
 raving in a distempered zeale, went as a
 Pursevant to serve warrants upon the Dis-
 ciples, he was then resolved on his De-
 signes, nothing should let or stop his mad
 careere: But *jesus Christ* met him by the
 way, and cast down Horse and Man, Then
 the will of *Saul* was changed and he humbly
 propounds the Question, ^a Lord what wilt ^a ^{Act. 9. 6.}
 thou have me to do? ^b Gods people shall be a ^b ^{Ps. 110. 3.}
 willing people, &c. a people of willingnesse:
 so likewise there's a change in the affections,
 which were formerly inordinate, and fixt

^c Col. 3.3.

upon earthly vanities, are now set in order and upon the right object: They are ^c sett on things above, and not on things below. The love, joy, hope, desire, are set upon Christ, and the things of eternity. Farther, the heart is changed. Of an old heart it's become new, of a hard heart it's become soft, of an uncircumcised, circumcised; of stubborne and rebellious, broken and subdued. Then lastly, this change extends it selfe throughout the whole life and converfation. For when the new man is put on, there followeth ^d newnesse of life and converfation.

^d Rom. 6.4.

*Char. 2.
Mortifi-
cation.*

^e Col. 3.5.^f Rom. 8. 10.^g Rom. 8. 13.^h Gal. 5. 24.

A Second Character, is the Mortification and Crucifixion of the Deeds of the flesh. The Apostle exhorts us to the ^e mortifying of our Members: And there is a necessity of mortifying the whole body of sin, for where Christ dwells ^f the body is dead because of sin. There may be a mortification of some particular member, where there is not the mortification of the whole body; but both are of absolute, indispensible necessity. And where this is, ^g life is promised. Crucifixion is likewise mentioned to the same purpose. It's an Evidence of those which have interest in Christ, that they have ^h crucified the

the flesh, with it's affections and lusts. And this
 the Apostle layes downe for an infallible
 signe, from his own experience : ⁱ I am i Gal. 2. 20ⁱ
 (faith he) Crucified with Christ, and ^k the k Gal. 6. 14.
 world is crucified unto mee. This you will say
 is severe, but I am sure it is wholsome and
 needfull discipline ; and this way the old
 Disciples went to Heaven , and their practi- ^l Cor. 9. 27
 ses are recorded for our imitation. There ^{υπομαζω}
 are two emphaticall words which the Apo- ^{contudo, Livit}
 stle useth, - *I beat down my body , and bring* ^{dum reddo. et}
it into subjection. The practice of mortifica- ^{metaphora}
 tion and crucifixion of carnall lusts, even ^{sumpta à pug-}
 of the whole body of sinne, we must ^{libus, & la-}
 eaenest sett upon , if ever we will come to ^{stantibus, qui}
 heaven. ^{pugnis & ve-}
^{beribus se ma-}
^{tuo obtundunt;}
^{Chemnit.}

In servitatem redigo. Non indulget sibi Apostolus, sed proprios affectus reprimit. Calv.

A Third Character is *Communion* with *Charact. 3*
Jesus Christ. I shewed before that all true *Communion*
 Believers had Union with Jesus Christ : By ^{with Christ}
 vertue of this union, they have communion
 with him, for union is the ground of com- ^m 1 Ioh. 1. 3.
 munion. The Saints profess experimental- ⁿ Iob. 22. 21.
 ly, ^m Truly our fellowship is with the Father so in gratian
 and his Sonne Jesus Christ. Eliphaz gave Iob ^{Redi cum ip-}
 this excellent counsell, ⁿ to acquaint him- ^{so in gratian}
^{Beza.} ^{Assuefice cum}
^{eo. Vatab.} selfe

* Domine
nanquam dis-
cedam à te
sine te. scire
mea non pla-
cent tibi nisi
mecum, sic tua
non placent
tibi nisi te-
cum. Bern.
† vid. Galeacii
Caraccioli
vira n.
† Vid. A. &
Mon. Hist.
Bradf.

Vid. Euseb.
Hist. Ecclesiast.

selfe with God. * Bernard used to say Lord I
will never depart from thee without thee : No-
thing pleaseth me but thy selfe. † Galeacius Ca-
racciolius that noble Italian Marquesse, of
whom Calvin makes honourable mention,
adjudged that man accursed, who preferred
all the gold and silver in the world before one
daies communion with Jesus Christ. * Brad-
ford that eminent Martyr, used to enjoy
much communion with God in Prayer, in
so much that he would not rise up from his
knees, before he felt something coming in
as an answer to his prayers, and some spiri-
tuall ravishing illapses of Christs love dar-
ted upon his soule. * James the Brother of the
Lord enjoyed much communion with God
in Prayer, and used to be so much upon his
knees, as they became as hard as Camells
hoofes, by the assiduity of his devotion.
Thus in hearing, meditating, receiving of
the Sacraments, selfe-examination, and
powring out of the heart in Prayer, the
Saints enjoy a heaven upon Earth, a God
reconciled, a sacred communion with God
the Father, and the Lord Iesus.

Charact. 4
*Spirit of
Adoption.*
Gal. 4.6.

A Fourth Character, is the spirit of Ad-
option. This the Apostle appropriates un-
to true Believers - ° Because ye are sons, God
bath

bath sent forth the spirit of his Son into your hearts crying *Abba Father*: The spirit of Adoption, and the spirit of Prayer goe together. And the Saints pray from this spirit of Adoption. They come to God , as Children to a Father, Others may have a gift , but true Believers have the grace of prayer. Carnall formall men may have a commendable faculty of expressing themselves to the admiration of the Hearers, and yet may be meer strangers to the groanes , sighes, and breathings of the spirit. The hearts of Gods adopted children , are warmed in prayer, and they poure out their hearts by the assistance of Gods spirt,which teacheth us to pray, and *helpeth our infirmities.* * The spirit (as the phrase is) helps , and lifts at the other end. The Saints poure out their soules into the bosome of their Father , and this they doe as a duty and priviledge both: Sometimes though they cannot expresse themselves in words , yet they can groane, cry, sigh, breath: and pant after God. And God understands what they would have, what's the vergency of their desires. Their Petitions may be broken , imperfect , and put up with much weaknesse , yet Christ mends them in the carriage , and offers up broken

* Dicitur
 σωματική-
 βούδαι,
 (i.e.) ipsum
 vicissim onus
 attollere ex
 altera parte ne
 sub eo satifica-
 mus. Beza.

broken, weak prayers in his own name unto the Father: and their persons and services are accepted through Christ.

Charact. 5 A Fifth Character is Love to Jesus Christ. Those that are in Christ, bear ardency of affection unto him. So did the Love-sick Spouse discover exuberancy of affection unto Christ: ^q She was sick of love for Christ:

^q Cant. 5.8.

^r Cant. 5.8.

^s 2 Cor. 5.14.

$\Sigma \omega \epsilon \chi e s i . e .$
totoſ poffider,
ut ejus afflatus
quasi correpti
agamus omnia.
Beza.

^t O Ιη̄σο̄ς ε-

μήτε ἵσταγω-

-ται. Ignat.

Ep. ad Rom.

^u Τη̄μει, Συνά-

αμα κᾱ υπε-

ολοκέντω-

με. Nazian.

^v Εν τῷ τρᾱτῳ

Σωμα ἀγά-

πης διδύμης

^g πάντων ε-

περιπτώσεων.

Bazil.

ⁱ Gal 5.6.

ⁱⁱ 1 Cor. 13.13

ⁱⁱⁱ Col. 3. 14.

^{iv} Gal. 5.22.

^r By night on her bed she sought Christ whom her soule loved. There's a constraining power in love, to ingage a soule to obedience: hereupon the Apostle saith, that ^t the love of Christ constraines us. A person that is in Christ, abounds in love to him, delights to speake of him, is much in communion with him, setteth a superlative estimate upon him; Christ is a None-such in the accompt of his children. Ignatius used often to say, My Love is crucified. Nazianzen saith it's above a sacrifice, and above a Holocanſt. Bazil speaking of this Love faith, Though it's one vertue, yet it doth in effect communicate it ſelſe unto all. For that great grace of ^u Faith worketh by love. And when there's a comparison made between Faith, Hope, and Love, Love hath the preheminence: ^v The greatest of these is Love. Love is the w ful- filling of the Law, x the bond of perfection, the

the fruit of the spirit. Chrysostome calls it that Ἀγάπη Ἰακώβος Λαδδί which reacheth to heaven: επωνυμίαν του Χρυσόφ. Now let's set it upon the right object, (i.e.) the Lord Iesus Christ and there it's compleat. Let Christ be thy Love, the joy and rejoicing of thy soule. And whether we love Christ or no, we have an exact character given by Christ himselfe. We must evidence ^{23.} ^{*1 Cor. 16. 22.} the truth of our love, by our keeping ^{Dominus ve-}
 Christ's *y Word and Commandements*. Obedience unto Christ is a Demonstration of our unfained love unto him. And there is a blessing promised unto those who love Christ in sincerity. And the most dreadfull of curses is threatned against those *who love not the Lord Iesus Christ* *.

The Sixt and last Character I shall mention, is Love to the Brethren. This is ^a Gods commandement: An evidence of ^b Disciple-ship, and of ^c Regeneration. ^c It's an old commandement renewed. That we ought to ^d Ioh. 4. 21. love our Brethren, is a commandement vini- ^a Ioh. 13. 35. dicated from the false glosses, and corrupt ^b Ioh. 3. 14. interpretations of the Scribes and Pharises: ^c Ioh. 2. 7. so then Love to the Brethren is a Badge (I may say) the coate and cognizance of a Disciple of Christ. This love must have these singularities in it. 1. It must be ^d to all ^d Col. 1. 4.

Saints

*Whi est aliquid
Christi dilig-
tus, Bucer.*

Saints. All Gods children ought to be the object of our Love: where there is any thing of Christ, there we ought, as *Bucer* saith, to place our Love. 2. It must be fervent, so the *Apostle* commandeth that we *e i Pet. 1.22.* should *c* *love one another fervently.* 3. It *Cant. 8. 7.* must be reall, and sincere. The great Qualification of Love, is to be *f* *without dissimu-
lacion.* 4. It must be constant. This grace of Love lasteth unto all eternity. Love and thankfulness will never cease. But I shall adde no more to this use of Examination.

*Use 3.
For Ex-
hortation.* In the 3^d place here is matter of Exhortation. Suffer I beseech you my Brethren, *the word of Exhortation.* The summe and substance of what I shall exhort you unto, is this maine needfull busynesse, above all other busynesses, to make sure of your interest in Jesus Christ, & hereby to cleare up your evidence of your hope of Glory, that you are in Christ, that yee are those in particular, for whom Christ prayed, for whom he sweat drops of blood, and wrung out those bitter Ingredients down unto the very dreggs.

This duty concernes us all, and none of us can say as *Sheba the Son of Bichri*, said of *David*, *we have no portion in David, we have*

no Inheritance in the son of Iesse. To set this Use closer home, I shall represent your duty in these ensuing particular Duties.

I. & Purify and cleanse your hearts and hands. The heart of man is exceeding foule, it's a sink of impurity, a very cage of unclean birds, a Den of theees. It's a womb to conceive vanity; the very Anvile where all iniquity is forged. The very Sea is not fuller of water, then the heart of man by nature full of pollution. Wherefore the Lord calls expressly for ^h Washing of the heart. And ^b Jer. 4.14. both ⁱ flesh and spirit ought to be cleansed. ^j 2 Cor. 7.1. The way of youth is exceeding foule: wherefore a young man is put in mind of the right art of cleansing his wayes, and that is ^k by taking heed thereto according to the word of God. We are to know that there is a two-fold uncleannessse, both corporall and spirituall. And both sorts ought to be abominated, and here's the Labour and this is the work to cleanse our selves from both. As Adulteries, Fornications, &c. ought to be purged out, so all evill thoughts of Malice, Pride, revenge, unbelieve, blasphemy, and hypocrisy, ought to be purged out. And there's great reason why we should thus purge and purify our hearts, because hereby

Rev. 3.20.

by, we shall entertaine Jesus Christ. Christ invites himselfe unto true Believers, and promiseth to be their guest, and ¹ come and *sup with them*. What a necessity then is incumbent upon us to wash and cleanse our hearts to entertaine so spirituall a guest. Wherefore we must deale with every sinne, as the Jewes dealt with *leaven*, who used *three Ceremonies* before they received the Passeover, of Inquisition, Extermination, & Execration. Now Jesus Christ resides in true Believers, they are his ^m *House*, his ⁿ *Cor. 3.16. n Temple*. What care ought then to be used, of preparing, decking, and adorning this House and Temple, meet for the entertainment of *Jesus Christ*.

2.

^{o Ps. 45.13.} 2. Having thus purified your hearts, put in the best furniture; After you have cleansed these inward roomes of your hearts, you must furnish them: And the Furniture is the graces of Gods spirit. Inward beauty, (*i.e.*) saving grace, is the ornament of ^o *the Kings daughter, who is all-glorious within, and her cloathing is of wrought gold*. We read of the richest furniture in all the world, as *P Broydered work, Badgers skinns, fine linnen, bracelets, chaines, jewels, Earrings, a Crowne*: and what were all these but

^{p Ezek. 16.}
10,11,12.

but the graces of God's spirit, and such like spiritual ornaments. I have read of Cleopatra's dissolved pearle ; and have heard say, that a Citizen of London dranke at one draught a dissolved Pearle worth many thousands. Neck-laces, Bracelets, Rings, Eare-rings, were heretofore accounted great ornaments. But I shall easily outbid all these, and shall tell you of a golden chaine, or (if you please) you may call it a Neck-lace of Pearles , more worth then all the world besides. I referre you to the Apostle Peter, who thus presleth his exhortation,

*Add to your Faith vertue, and to Vertue q 2 Pet. 1.5,
knowledge, and to knowledge temperance, and
to temperance patience, and to patience Godli-
nesse, and to Godlinesse brotherly kindnesse,
and to brotherly kindnesse charity.* Would all Ladies and Gentlewomen were willing to weare this necklace ; they would thereby be more adorned, then by all the rich ornaments which the world affords.

3. Make it your care and endeavour to sit loose from the present world. Upon a strict survey, wee shall find that there is nothing in the World worthy of our love, and that there's vanity written upon all sublunary things. We are soon at the bot-

3.

r 1st. 55.2.

* Relationes
sunt minime
entitatis, sed
maxima officia.
sic. impot
potest ut
any in
estimabilem
ut p. 2.
etiam p. 3.
huiusmodi s. a.
Honor est in
Honore.

f Prov. 23. 5.

i Prov. 11.28.

ii Prov. 27.24.

x Ps. 41.9.

x 2 Sam. 16.

4.

tome of all creature comforts, and see the
all which they can afford. Wherefore the
Holy Ghost makes an appeale, by way of
expostulation, ⁱ Wherefore doe ye spend mony
for that which is not bread, and your labour
for that which satisfiyeth not. We use to say,
that though * relations are of little entity, yet
they are of great efficacy: yet notwithstanding
they decay, dye, and perish; Husband
and Wife, Father and Child, Brother and
Sister, decay by death, and are cut asunder.
As for Honours they lye in the dust, and
God poures contempt upon Princes, and
we see a Degradation of great Personages
in the world: and we say usually that Ho-
nor is in the person Honouring. Likewise for
riches, they are perishing things, upon the
wing, ⁱ they fly away as an Eagle towards
Heaven. The greatest estate, ⁱ cannot profit in
the day of wraib. He that makes an Idoll of
this worlds goods, shall be sure to fall: And
at length the floating perishing condition
of all outward things will appeare: For
riches are not for ever ⁱⁱ. And as for Friends
wherein we trust, we find how perfidious
they are by daily experience. Even w. Fa-
miliar Friends, ^x Servants proove false, and
betray their trust. Wherefore then should
we

we idolize creatures, comply with evill men
in these perilous times , and set our hearts
upon the trash and vanities of this present
world. For all these things are uncertain,
fading, unable to help us in an evill day, no
way able to satisfy an immortall soule , nor
bring us unto eternity. A thorough paced
Christian is of Paul's excellent temper , who
was y crucified unto the world , and the world
unto him. Luther hath a notable expression
concerning the Apostles profession in this
particular, - Paul (saith he) neither likes the
World, nor the World likes him ²; The Saints
have the Moon under their feet. These
earthly things are below their cognizance.
Though they live in the World, yet they
are not of the world ; their hearts , desires,
and conversations, are above all terrestriall
things. Earthly things are bona Scabelli,
Heavenly things are bona Throni. Heaven
will not be our throphe , unlesse we make
earth our footstoole. It's a saying very re-
markable in Clemens Alexandrinus, *I have *Tlu γῆς
learned to trample upon the Earth and not to
adore it.

4. Let our whole Negotiation be for heave,
let this be the ^{to} 1,2 or the busines, the tradewe
drive, to make sure of heave. Heaven must be

² Gal. 6.14.
Itaque nec
Paulus facit
et sapit quae
in mundo placent
nec facit et
sapit mundus
qua Paulo placet
cent. Luth. in
Gal. 6.14.

*Tlu γῆς
ματῶν θυσία
δος, εποε
κατεῖται
Clem. Alex.

in our eye, in our thoughts, hearts, and lives. I have read that Edward the first of this Nation had a desire to visit Jerusalem, but being prevented by death, left the summe of thir-ty thousand pounds to carry his heart thither. The Apostle speaks in his own, and in the name of all Saints, that *our conversa-tion is in heaven*. Our Cittizenship, our Burgeship, our trafficking, trade, all is in Heaven. Wherefore being Cittizens of the Heavenly Jerusalem, and being members of that corporation and City, which is above, our eye, thoughts, whole man ought to be fixed there.

5. Let our serious Meditations be fixt upon our latter end. Let death and Eternity take up our serious thoughts. Here is the great point of our wisedome, Consideration, and understanding, to be placed upon our *a latter end*. And all these must be joyn'd together and fixt upon this great object. Let's but a little consider the Brevity of our lives, and hereby we shall be the more inci-ted to a timely preparation for our death. What are our lives, but of short continu-ance? our daies are *b few and full of trouble*, compared in Scripture to a *c tale that is told*, to a flower, grasse, a vapour, a weavers shuttle

Vid. Fox Act.
& Mon.
Edu. 1.

ε Phil. 3.20.
Ἡμῶν πόλι
τοῦ μα.

Deut. 32.
29.

Job. 14.1.
ε Ps. 90.5.

shuttle, a hand breadth. Our daies are swifter then an Arrow out of a bow, then a post, then a thought. We cannot speak of time, but it passeth away. Wherefore it ought to be our great wisdome to make provision daily for our eternall condition. The best Arithmetick Moses the man of God discovers to us, in that pathetickall prayer, ^{so} Psal. 90. 12. teach us to number our daies, that we may apply our hearts to wisdome. Our duty is to consider * afore hand, and to make timely provision for our future condition. Yet, ^{* Premedita-} tio futurorum
malorum lenis
corum adven-
tum. Tusc. through riches of mercy, we have life, health, strength, marrow, vigour in our bones; here's our duty to put forth all our ^{Q. 3. Lib. 3.} strength to serve God in our Generation, to embrace the golden opportunity, and to improve all the *prices put into our hands*, for the advancement of Gods glory, and the eternall good of our immortall soules. I shall be a remembrancer of a few speciall Scriptures to this purpose; which I hope and desire may be as so many Monitors and Frontlets before your eyes, and as so many Philasteries, sewed upon the hemms of your Garments. One is Gen. 6. 3. where the Lord being, as it were wearyed with forbearing the old world, protesteth that

* Dilectus ob-
stina mundi
persecutio pro-
man. Another Scripture is * Eccles. 9. 10.
Ienit vindi-
cans denunci-
at, quam ba-
denus distute-
ras. Varab:
* Notandum
quid dicit ha-
gnines, quam-
du vitam e-
gues a primo
in lucem editi
sunt die, ad
mortem prope-
rare, ut iact
uita hic in ter-
ris nihil aliud
sit quam iter
ad sepulchrum.
Carthw. in
Iocum.
d Phil. 1.23.
* Phil 1.20.
* Tit. 2.13.
f 2 Tim 4.8.

his spirit shoud not alwaies strive with man. Whatsoever thy hand findeth to doe, doe it with all thy might, for there is no work nor device, nor knowledge, nor wisdom in the grave, whither thou goest. A 3^d Scripture which I shall mention is Joh. 9. 4. where Christ presseth his example, as a pattern for our imitation: I must (saith he) work the works of him that sent mee whilst it is day: the night cometh when no man can work.

Sixtly & lastly, let your hearts be much busied in an earnest expectation and longing for the appearance of Jesus Christ. The Apostle protest that he was ^d in a straight betwixt two, having a desire to be with Christ which is farre better. This is called an earnest expectation, & that ^e a glorious appearing. And a crowne of Righteousnesse is laid up for them that ^f love the appearing of Jesus Christ. I have read that when Cleombrotus had read Plato's book of the immortality of the soule, forthwith he cast himselfe downe a precipice, that he might the sooner be made partaker of immortality. This practice of his was desperate and abominable: for selfe-murther, is in an eminent manner, a breach of the sixth Commandement; however Hes-then,

thens, and * some amongst us, abuse their ^{B. Denne} witts to justify it: Notwithstanding we of selfe Mur-
ther. The may make this profitable use of all. Hear- contray is
ing of glory, honour, and immortality, riches, treasures, and excellencies of heaven, solidly asser-
we should have longing and earnest desires ted and pro-
after all those things. We should be bigge vided by Mr.
with expectation of Christ's second coming, Symes.
and should be a calling for our Robes,
Crownes, and ^{the} price of our high calling in Ie- & Phil. 3. 14.
sus Christ: with that holy man ^b Job, we b Job. 14. 14.
should wait our appointed time: But with the Quid aliud
Apostle we should desire to be with Christ possim facere
which is best of all. quam ut toto
hujus vita
spatio sperem
^{or} praestoler
Dominii operem,
donec, ventat
mei immunita-
tio (i.e.)
usque ad diem
mortis.
Mercer in lo-
com.
ⁱ Phil. 1. 23.

And now my Reverend Brethren, seeing such a great appearance of so many choyce Persons, & * Fellow-Labourers in the work of the Gospell, give me leave to speak unto you a word in due season; and that is, above all preaching, to study and practice this great superexcellent art of Preaching, to Preach Jesus Christ. The counsell of Solomon was ^k above all gettings to get understanding; so say I, above all knowledge labour to know Jesus Christ. The great Apostle agens consilio, upon mature advice and deliberation, determined as a Doctor of the Chayre, ^l to know nothing amongst them, save Jesus 1 Cor. 2. 2.

Iesas Christ and him crucified. And above all Preaching, labour to Preach Jesus Christ into the hearts of your hearers, make it your businesse to Preach Jesus Christ in his exemplary life: Preach him in his meritorious death. Preach *Repentance and Faith in our Lord Iesas Christ.* Preach conformity to Christs image, ⁱ which consists in righteousness and holiness. Many people of strange humours, cast dirt upon their Teachers, and like ungratefull children, knock and spurne at those breasts which gave them suck. Some there are, (to their shame be it spoken) who cry downe the Ministry of England as *Antichristian*, and their maintenance as *Jewish*; when as upon serious thoughts it will be evidenced, that covetousnesse in people is that *Primum mobile*, that causeth all those malicious clamours: & I might adde likewise, that Pride is a maine Ingredient in the accusers of Ministers: some are so bold, as to usurpe the Ministeriall function, and none more ready then those to cry them downe, and trample them under their feet: and these Intruders having no learning themselves, cry downe all learning, (as the *Fox in the Fable*) they say that the grapes are over bitter, because they are above

bove their reach ; or as in *Jude saith*, *they* ^a *Jude 10.*
speak evill of those things they know not.
 However let me beseech you (*my Brethren*)
 in the Bowells of Jesus Christ, to study to
 the utmost, to Preach Jesus Christ into the
 hearts of your people : which if you obtain,
 then they cannot choose, but embrace your
 Doctrine, account your ^o feet beautifull, and ^{a Rom. 10. 15.}
 have your persons in honour for your Do-
 ctrines sake. In an especiall manner in the
 work of your Ministry , I commend unto
 you two great Subjects, *viz.* To Presse up-
 on your hearers, *soundnesse of Faith, and ho-*
lineesse of life and conversation. Labour with
 all your might and zeale , to Preach down
 the Errors, Heresies*, and Blasphemies of the
 time ; and Live them down , by an upright
 and holy conversation : and thus through
 the grace of God, you may save your selves
 and those that heare you, and put to silence
 unreasonable clamorous Accusers. What's
 the substance of all your *Embassy*, but to
beseech men to be reconciled. This is that, ^b *2 Cor. 5. 20.*
magle which you *Masters of the Assemblies*
 ought to drive to the full head. O there-
 fore entertaine in your bosomes a true
 passionate care, over the soules of your peo-
 ple. Help them by your Praying and
 Preach-

* *In cause*
Heresies ne-
minem operer
esse patientem.
Hilar.

Preaching, by your holy walking amongst them, and conferring with them about the things of God. Take frequent opportunity to visit your people. It's a great duty incumbent upon Shepheards, or Masters of families, applicable to all Ministers, prest

^s Prov. 27.
23.

Quanto magis
egendum est
de qui vobis
Christi patro-
so ipsius san-
guine redemp-
tis proficiun-
tur, ne vicaria
quantum in illis
pascendas ap-
tentur opera.
Carthw. In
locum.

^s 1 Cor. 4.1.

^s 2 Tim. 2.15.

^s Joh. 5. 35.

^w Hes. 49. 4.

Quamvis tra-
virus si labo-
ratur, immo viri-
bus prope ex-
hausters sim
absque profet-
tes, nihil la-
men satis est
probari abse-
quum meum.

Dos. Calv. in
locum.

^w Eph. 6.19.

^w Heb. 13.17.

Be thou diligent to know the state of thy flocke, and look well to thy heard. Be faithfull and conscientious in your duty, as faithfull stewards, & workmen that need not be ashamed, & as burning and shining lights, make it your study to gain soules unto Jesus Christ. And though you may labour, all night and catch nothing; though you may plough amongst rocks, and sow amongst thornes; Though Israel may not be gathered, and though you may spend your strength for nought and in vaine: yet let this comfort you, which comforted the Prophet, "that your judgement is with the Lord, and your work with God"; It's said your work; God will accept the work, though successe be wanting. Doe your duties faithfully, and leave the successe unto God.

And as for you that are the people committed unto the charge of your Pastors; You must remember your duty to "Pray for them, to obey them, to account them worthy

worthy of a double honour, to incourage them, both by honour of Reverence, and honour of Maintenance. If the Nurses be starv'd, the children will be starv'd quickly. You must every man so demeane your selves towards them, that they may at the great day ^b give up their account with joy, and ^b Heb. 13. 17. not with grieve.

Use 4.

In the last place, here's one word of comfort, unto all those who have interest in Jesus Christ: comfort appertaines unto them, in a peculiar manner. The Lord commands, the Prophet ^c to comfort his people. Christ hath promised that he ^d will not leave them comfortlesse. All the promises are theirs. The Attributes of Mercy, Power, Wisdom, &c. put forth themselves for their comfort, Christ is theirs, the Spirit theirs, Heaven theirs. Christ is the Glorious hope, or Glory hoped for, and having Christ they have all. I cannot adde any more, being streightened in time, the night approaching: only I shall conclude with the Apostles ^e I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come; nor height, dinem & censam. Dilectione Dei vigente vigerat salus nostra. Parens in locum.

For Consola-
tion.

c Is. 40. 1. 2.

d Loh. 14. 18.

Our deo-

rum opa-

rūs. Ex hoc

conspicitur eos

solos non esse

orphanos qui

gaudent spiri-

tus presentia,

qua & careant

Orphanii sunt,

& omnibus

frandibus &

periculis expo-

siti. Rolloe.

in locum.

e Rom. 8. 38.

Opponit iste

malis extremis

extremam con-

solationem, e-

jusque certitu-

mor

nor depth, nor any other creature, shall be able
to separate us from the love of God which is in
Christ Jesus our Lord.





A Briefe Narrative of the Godly Life and Death of *M^rs Margaret Corbet.*

 And now having finish't my Text, give me leave to speak to the particular occasion ; and what I shall impart to you, shall be in a great measure from my own personall knowledge ; what I shall farther adde, I have received from good hands, of the truth of whose information I am abundantly satisfied.

It's the custome in this kind, first to speak of Births, Pedogrees and Parentage. These things are sufficiently known, and it being more proper for a Herald then for a Preacher to Emblason Armes &c. I shall be
more

more sparing, though something I may not conceal, as being usefull for the living.

If we enquire into the Relations of our deceased sister, either by *Affinity* or *Consanguinity* on both sides, the Families are ancient, of renowne and good reputation: Concerning the Family whence she was descended (because here my businesse lies) her Father was a Learned * Knight, whose great paines, and dangerous adventures to procure the *History of the Councell of Trent* (which he translated into English) are to be remembred with an honourable mention: And for his faithfull discovery of Jesuiticall *juggling*, his name will be had in honour, when the names of the Popish party will rot.

* The Lady
Marie Brent

Her * Mother was a Lady of a Gracious Spirit, abounding in Love, Meekenesse; Humility, Love to Gods Ordinances, Gods Children; Her delight with *David*; was in the Society of Saints. Much might be said of her, but not being able to say enough, I shall forbear to say any more. Only to her honour be it mentioned, she did *Patriotise*, imitate her worthy Father in the sweetnesse of disposition: Now it's abundantly known, that her Father was a Lear-

ned

ned and Godly * Bishop, *Malleus Papismi &c.* * D. Robert
Arminianismi. His excellent Printed works Abbot Bishop
are Monuments of his Honourable memo- of Sarum.
ry, and * others not Printed are ready for
the Presse (I am perswaded) likely to be
of singular use unto the Church of God.
But my remaining work is to speak of
that excellent fruit, which so choyce a Vine
hath produced.*

To be borne of a good Family, and to be
well descended, is a mercy not to be negle-
cted. I remember that M. *Philpot* a zeal-
ous Martyn, being a Knights Son, and an
Arch-deacon; told his adversaries that he
was a Gentleman. For my part Anabaptists
call parity, and Levelling designes I ever
have abhorred, and look upon them as a
ready way to confusion, rapine, and vio-
lence. This our pretious Sister, was a Gen-
tlewoman every way well descended. Her
Ancestors were persons of Honour, and
from them she had the benefit of an ingenu-
ous and liberall Education. This is much,
but much more I shall say, when I say (and
this is well known to be true) that she came
of a Godly stock, and of Praying Relations.
And this is that which ennobles Nobility it
selfe:

Let

* An elabo-
rate Com-
mentary up-
on the whole
Epistle to the
Romans.

* *Nec inbeli-
lem pragene-
rant Aquila
columba. Hor
to subtil bus
v. 2. examined
of M. Philpot
A. & M. Mon.
Vol. 3.*

Let me entreat you to quicken your attentions, and I shall give you a briefe narration of the life and death of this our dear sister, who now sleeps in Jesus.

God in mercy began with her betimes; even about the 14th year of her age: then God gave her a willing mind, and purpose of heart to serve him *in the dayers of her youth*. Inasmuch as she was swift to heare the word of God; she waited diligently at the Posts of Wisdom's gate. She wrote the Sermons she heard, (a practice used by K. Edward the 6. that rare *Josiah*.) and she hath left many volumes of Sermons of her own handwriting, taken with great dexterity; and these are so many choyce monuments of her industry. She was much conversant in reading of the holy Scriptures (*which can make us wise unto salvation*) and she joyn'd with her reading, prayer and meditation. Her delight was in the word of God. It was (with *Jeremy*) * *The joy and rejoicing of her soule*. And with the reading of Scriptures she search't Expositors, and Practicall Divines, and attained thereby such a measure of Divine knowledge, as enabled her to state some questions of Controversy for her better use and memory, and to discourse

* *Ier. 15. 9.*
Sacra Scriptura sunt sancte delicia mea. August.

(65)
course very soundly upon the most materiall points of Religion, and, above her Age and Sexe, to maintain the truth, as occasion was offered, with strength of Argument against gain-sayers.

Many excellent things might be communicated unto you for admiration and imitation both; but I shall contract my selfe, and endeavour to say as much as I can in few words. Take a tast of some choyce Qualifications in this worthy Gentlewoman, as patterns for our imitation in these ensuing particulars.

I. She was eminent for the Grace of *Humility*. And when I have said, she was one of an *humble spirit*, what can I say more? This the Apostle would have us cloathed withall. Humility is the ornament of all graces. It's that salt which seasons the best parts and graces. So humble was the spirit of this excellent Gentlewoman, that the poor might have free access unto her, and receive courteous language from her mouth, and liberall Almes from her heart and hand, both wide opened for their relieve. The observation of this humble deportment from her childhood, gain'd the heart of her deare Husband unto her, long be-

fore she was ripe for her marriage. Her humble spirit evidently appeared by her condescending to those of low estate. The servants in her Family, the poorest and meanest in the Parish, will bear witness to the truth in this particular.

2. *A meek and quiet spirit*, which (as the Apostle saith) is *in the sight of God of great price*. All her Relations will attest her meek deportment, and how much she hated braules and contentions: her enemies (if they would speak their conscience) can testify her readinesse to passe by injuries. So far she was from *rendering reviling for reviling*, that she endeavoured to

recompence evill with good, and pray'd for such as despitefully used her; professing the desire of her soule, to do her very enemies all the Christian offices of love, which lay in her power.

3. *Wisdom*. There ought to be speciall notice taken of her *Wisdom*, and gravity in the ordering of her conversation. Her discourses were favourly, administering grace to the hearers, tending to edification. Her behaviour modest, Grave; though of an affable, cheerfull spirit, yet without levity. She was no tatler, busy-body, no medller in others af-

faires

faires: She was no gadder up and downe from house to house, hearing and telling of newes, (as many doe to the wounding of others reputation.) Vaine frivilous discourse of some who came to visit her, was a heavy burthen and affliction upon her spirit. The discourses of such as tended to the defaming and blasting of others reputation, was a great griefe and trouble unto her; and when she heard such discourses, she would endeavour to turne the stream another way, and move such discourse as might be profitable for the soule.

4. Her Love was very eminent towards all those that feared God. She was with David, a companion to such; a lover of their acquaintance, who were the Saints, the excellent ones: Insomuch that when she apprehended any thing of God, though in persons inclining to separation, and of a contrary judgement from her, she was so compassionate, as to labour with much sweetnesse and candor, to convince them of their errors, & to win them to the Truth: Imitating herein the holy practise of learned Musculus ^f, who gain'd some Anabaptists and Sectaries by kindness, and bene-

Psal. 16. 3.

^f Humanitate & beneficis
villi - ipsum
patienter an-
dabant, & ali-
um post a ium
errorem agnos-
cebant, tan-
demq; publico
pro rostris Ana-
baptistum
suum abjura-
rant. Melchi-
or Adamus in
vita Musculi.

fits, and overcame them as much with Love as Arguments.

5. Holy Courage.

5. Holy courage. Though Humble, and Meeke, and Loving, yet she was stout and courageous in declaring her judgement upon occasion, before those whom she knew to be contrary minded; hating compliance against conscience, and doubting alwaies the sincerity and soundnesse of those, who durst not own their opinions: much of her worthy Father's temper in that particular, who hath been often heard to say, that *A Coward can hardly be an honest man:* and much of *Hester's resolution, desiring rather to suffer her selfe, then sluggishly and silently, to see the truth of God to suffer.

Hester 4.16.

6. Prayer.

6. She was a Praying Christian, she was much in Prayers and Teares, much in a sacred acquaintance and communion with God. Her gift (as I have heard) in prayer was very great. She was much in her closet alone, and there much upon her knees. This I commend to women as a patterne for their imitation, and by no means to suffer that great duty to be omitted. It was a Character of Paul, *behold he prayeth:* Praying Christians are the best of Christians, they are prevailing Christians, &c, as Mr Dod was used

A. 3. 9 11.

to

to say, never despair of that Person who can
but Pray.

7. She was stedfast in Religion. Having 7. Stedfast-
frequently read the *Scriptures*, and many *nesse in Re-*
Orthodox Practicall Divines, she became *ligion,*
settled, rooted, and grounded in the Truth.
She was one that held fast her profession
without wavering. Upon my own frequent
discourse with her, it much rejoiced my
heart to perceive her stedfastnesse in Reli-
gion. She was not *carried about with every* Eph. 4.14.]
wind of doctrine, nor of their humors, who
for politick ends, comply with all compa-
nies in their opinions. She kept close to the
publick Ministry where she lived. There she
heard the word faithfully dispensed. She
neither was of their opinion nor practice,
who, out of I know not what kind of sin-
gularity, separate from the Ministry of a
Godly *Pastor* and *Husband*. Her delight was
great in the Ordinances, and was glad when
they said, *let us goe unto the house of the Lord*.
She had such a high esteem of, and longing
desire unto the house of God, that when her
strength failed her, she would be carried
thither: by reason of lamenesse, the feet of
her body were weake, but the feet of her
F 3 soule

soul, her affections were strong, nimble and vigorous.

7. Duties in
her severall
relations.

8. Look upon her in her *Relations*: as a Wife, Mother and Mistresse, she was mindfull of her duty to God, and towards them all. Her great care and endeavour was to set up God in her Family; In order whereunto, she bestowed great paines in Catechising of her Children, and other near relations committed to her charge. Her great designe was to bring them up all *in the feare and admonition of the Lord*: and to inculcate againe and againe, that main needfull lesson, *To Remember their Creator in the daies of their youth*. Much paines she took in Catechising and instructing her Servants, especially before a *Sacrament*. She used to examine them of the Sermons they heard, and she customarily read those Sermon notes to them which she took at Church, that so they might be the better prepared to give an accompt to her Husband. God gave her severall Olive branches round about her Table, well bred, well Catechised, and governed; and of as great hopes as any I know. As *Funice & Lois* instructed young *Timothy*, so she instructed those hopefull little ones in the *holy Scriptures*, and acquainted

quainted them with the knowledge of God
in their tender years. Thus, according to
Solomons counsell, they were trained up in
the way wherein they should walk, even from
their Childhood : Insomuch as one of them
(though but very young) hearing a neigh-
bour using the name Lord upon a slight oc-
casion, reproved him, alleadging the Com-
mandement, That he ought not to take the
name of God in vaine. And another of them
reasoning with his fellowes, about God and
the Divell, professed he had rather be in
Hell with God, than in Heaven with the
Divell. And a third, who cannot distinctly
speak, said in some discourse with her Fa-
ther, That God Almighty would not blesse
them who tell Fibbs, [meaning Lies] And
that she had rather Die then tell a Fibbe.

¶ She was eminent for a charitable
bountifull spirit. She was another Dorcas,
full of good workes and almes-deeds. That
high Elogium which Solomon gives the ver-
tuous woman, may properly be applied unto her,
Many Daughters have done vertuously,
but she excelled them all. Many there are (I
know) that come short of her, but I know
not any that went beyond her, in acts of
Charity. God gave her a liberall plentifull

9. Charity.

Prov. 31. 29.

Job. 31.16,
19.

estate, this was a great mercy; But it was
 farre greater to give her a liberall heart to
 doe good, and distribute, to cast her bread on
 the waters, and honour God with her sub-
 stance. That protestation which Job makes
 for his own vindication, may be applied to
 her. He would not with-hold the poore from
 their desire, nor cause the eyes of the Widdow
 to fail: He would not see any perish for want
 of cloathing, nor any poor without covering.
 The whole Countiy round, will give a
 abundant testimony, that she visited and re-
 lieved the sick, cloathed the naked, fed the
 hungry, healed the wounded. Her purse,
 her hand, her heart, were all open for their
 relief. She bought many pretious druggs,
 cordiall waters, made severall pretious
 salves, and gave them away to such as were
 in need of them. She spared not her best
 paines, being never weary of well-doing:
 Insomuch that in the extremity of her grea-
 test sicknesse (such bowells of compassion
 yearned in her) she compounded severall
 medicines with her own hands, and applied
 them. Thus will her workes praise her in the
 gate. And being dead she get speaketh: for her
 pretious name liveth. The Lord will have
 the name of the Righteous to be in everlasting

Prov. 31.31.
Heb 11.4.
Phil 1.12.6.

remem-

remembrance, and the memory of the just is blessed, And precious in the sight of the Lord
Prov.10.7. Psal.116. 15.
 is the death of his Saints. Now our dear Sister reaps the fruit of her service of God, and the whole harvest, whereof she received only the first-fruits in this present world.

These things I have briefly handled touching her life, and much more I could say, were not my spirits and your patience well nigh tired out: I would not be tedious, for I well know that Mercy is to be preferred before Sacrifice.

Now in a few words, to speak concerning her death. We usually say: All's well that ends well. Her life was holy, and therefore her death must needs be happy. It pleased the Lord, to exercise her with a long and lingering sickness. And amidst the weakness of the outward man, God gave her great strength in the inward man. Though her limbs and outward strength failed her, yet God was her strength and portion, and he failed her never. A few daies before her distemper waxed high (her Husband being from home) she sent for all the Family young and old, to come into her Chamber: with whom she prayed near

two hours, in such Patheticall, Heavenly, Scripture language, as draw'd admiration and teares, from those who were present: she blessed her Children, Councelled her Servants, Heartily and Affectionately commended her Husband to God. She wept and prayed, and pray'd and wept, and could not easily part with the company, nor yet leave off Praying and Weeping.

Upon the increase of her distemper her spirit was much disturbed, and some impertinent speeches did fall from her, yet in the middest of all her impertinencies, Grace & the Spirit of God did eminently declare their power and Sovereignty in her, by many choysse speeches, and sweet breathings of her soule: some of which are these which follow. *I was in the Divells clawes, but Jesus Christ, the sweet Bridegroome of my soule, the sweet Bridegroome of my soule,* (she often repeated those words) *the sweet bridegroome of my soule hath delivered mee.* At another time. *I am safe, for Jesus Christ is at my heart, and I will not part with him, for 10000 worlds.* Againe. *Come Lord Jesus the Captain of my Salvation, ride on gloriously conquer-ring, and to conquer for me, Sathan, Sinne, Hell, the Law, Death, and all my enemies.* Afterwards.

terwards. I was in Hell, but now I am in Heaven, I am in heaven indeed, Indeed I am in Heaven, I am in Heaven eternally, I am in Heaven, the habitation of Gods glory unto all eternity. Much of this Nature she spake, even when her understanding was so disturbed, that she scarce did know her near relations, and those who attended in her Chamber.

And now (my Brethren) all these things are worthy to be transmitted to posterity, and to be had in perpetuall remembrance. She was an eminently-Godly Gentlewoman, little above 28 years of Age, who, though young in years, yet was old in Grace, a mirrour of her age, and renowne of her Sexe, a patterne worthy of our imitation. More what can I say? She was the beloved faithfull Wife of as an entirely-loving faithfull Husband. She was a tender affectionate Mother to her own, and no lesse carefull of those pledges committed to her charge. She was a most deare Sister, an affectionate Mistresse, carefull both of the bodies and Soules of her Servants, that they should neither want Corporall nor spirituall food. Her profession was with Joshua, Josh. 24.15.
choose you this day, whom you will serve: but as
for

for me and my house, we will serve the Lord. Shee was not only a friend to her friends, but a friend to her enemies, even unto such as despitefully used her. All the Country round about, cannot but look upon her, whil'st living, as a publick gaine; and now dead, as a publick losse. She was very usefull whil'st she lived, and will be much missed now she is gone. In discoursing with her, I my selfe, have observed amongst many excellent things, two especially, viz. Settednesse in Religion, and holiness of Conversation. And in particular I profess for my selfe, that I have lost an ancient friend, one of a thousand for plainnesse and singlenesse of heart, which Qualifications are rarely to be found nowadaies. In a word and so I shall conclude, The Poor have lost a liberall Almoner, the sick have lost a good Phyitian, the wounded have lost a good Chirurgion, the Husband hath lost a faithfull Wife, the Children a tender Mother, the Servants a gracious Mistresse. And I cannot think that any that knew her of all her Neighbours and Friends, but will find a great misse and losse of her. All (that I can hear of) who knew her, loved her, such only excepted, whose love was not worth the having. I am now

now at a close. She lived much desired, and died much lamented. *For her to live was Christ, and to die was gaine.* And, as it was said of that rare King Hezekiah, that all Judah and Ierusalem did him honour at his death: So this honourable appearance of so many Persons of Quality of the Gentry, Ministry, and Neighbourhood round about, shew plainly in what an high estimation she was, and that her *Good Name is like pretious oyntment powred forth.* The hope of Glory was that soveraigne Cordiall which abundantly revived and satisfied her spirits, and now her hope is turned into fruition, and her Faith into vision. All her sorrowes and sighings are turned away, and her imprisonment is without the least tediousnesse, without interruption and intermission, to sing Hosannas and Allelujabs to him that sitteth upon the Throne, and to the Lamb for ever more. And what remains, but that we that are the living, should lay these things to heart. Let us then goe and do likewise. Let all these excellent things be inshrin'd. And let us imitate this Saint together with the rest, who through Faith and Patience, have inherited the promises.

Phil.1.21.

卷之三

and so much for the old

ГЛАВА МОЯ, ПОЧЕМУ ТЫ
СТАЛ ВСЕГДА БОЛЬШИМ
ПОДРУГОЙ МОИМ ДЕТЬЯМ?

1990-08-12 10:20:00 1990-08-12 10:20:00

1996-1997
Yearly Report

1966-1967

present, and the subject is
a man of 25 years of age.

Chlorophyll a + chlorophyll b + carotene

assault took place (as indicated by the date on the card).

On the Life and Death of that Vertuous Gentlewoman M^ris M A R G A R E T;

Daughter to Sr N A T H A N I E L L B R E N T, Knight,

late Warden of Merton Colledge in Oxford, and

Judge of the Prerogative Court; Wife to

Dr E D W A R D C O R B E T, Dr in Divinity.

In Margareta Brentia, { Anagr.

Margarita Bretannic: {

Sive

Margareta Corbetia, { Anagr.

Rebeca grata marito:

Trochaicis Quaternariis, Octonariis immixtis,
Celebrata.

E nglands Gemme, Great Britains Jewell;
Nature's Art, Affection's Jewell,
Art's Improvement, Virtue's Treasure,
Nature's Grace, Perfection's Measure;
Virtue's Mansion, Grace's Temple;
Femal's Glory, Wives Example;

All at once intomb'd in this of Grace and Natures
(master-piece)

2.

Nature laid a good foundation,
 Well improv'd by Education;
 Then, to adde a sweeter relish,
 Art and skill did both embellish;
 Grace at last, the best compleater,
 Joyn'd to make a perfect creature;
 All concurr'd to bring to passe, this work of Nature,
 Art, and Grace.

3.

Virgin Thoughts, and modest Feärs,
 In her first and tender yeäres,
 Chaste Discourse, Affections holy,
 Vöyd of vaine and childish Folly,
 Taught the Virgin-train their duty,
 More to value Grace then Beauty,
 Counting Christ the greatest Gaine; and thus ab-
 dorn'd the Virgin-trayn.

4.

Modest, grave, and chaste Affection,
 Where she made her next election,
 (Vertues suiting such Relation,)
 Grac'd her Matrimoniall station,
 Love and Duty, link't together
 Faithfull Wife, and tender Mother,
 Both in one; and honoured an undefiled Marriage-bed.

5.

Grations, counteons, kind, and lowly,
 Humble, fassifull, wife, and helpe,
 Mecke, and mild, to rich and poore,
 Good to all that came unto her,
 Free to help in each condition,
 Surgeon, Alm'ner, Friend, Physician,
 Doing good to great and small; Good first at home, and
 (then to all.

6.

Christian-like to one and other,
 Matron, Mistresse, Wife, and Mother,
 Zealous, watchfull, well observings
 Fearing God, of Man deservings,
 Voyd of Malice, Wrath, and Prides
 Thus she liv'd, and thus she died:
 Liv'd a Saint, and dy'd in blisse; & gone before to hap-
 (pinessse.

J: Wallis, D. D.

G

An

An Elegie on Mrs. MARGARET

CORBET.

Though Charity might prompt me to speak well
 Of all, that in the earths cold womb do dwelly
 Yet now 'tis Justice guides my pen, I write
 What Merit, not Affection, doth endite.
 For this dead Saints deserts may challenge more,
 When I have call'd her Virtuous o're and o're.
 My tortur'd fancy cannot her worth even,
 He cannot shoot too high that aymes at Heaven.
 As words, farr North (so Travailers have attested)
 By cold, as a dull Sergeant, are arrested,
 And crusted up in ice, where they abide,
 As stigmatiz'd in th'aire, till a warme tide
 Melts them in order, and conveys the sound;
 (As it is wont to circulate) all round:
 Just so, what grieve benum'd spake o're thy barse,
 Tears warmer grown have now dissolv'd in verse.
 Yet still the labour's needlessse, since the poore
 (Whose feet have left impressions at thy doore)
 Best speake thy vertues; their unfaigned cries
 Are thy best praises, choyest elegies.
 These know how oft thy charity gave ease
 Both to thy Patients need, and his disease:

Not like our Quacks, whose cure is halfe a curse,
 Leaving a deep consumption in the purse.
 Nor was this charity thy single grace,
 But every vertue crowded in for place.
 Thy pious and chast life is known by all.
 This Sermon, borne at thy sad Funerall,
 Cannot the loathed name of flattery feare,
 Though every line a commendation were.
 In this glasse (Ladies) peep, and peep againe,
 And at each peeping blush to see a staines
 Then wash it off with teares, and think you are
 So much more lovely, as y'are more like her,
 Whose goodness though it be quite past beliefe,
 Yet that 'twas reall trust her Husbands griefe;
 Who (whilst she lived) could no vertue teach,
 But what her practice o're again did Preach.
 Sleep then in peace, dead Saint, thy fame shall soare,
 While men have memories, or Hesely poore.

W. Davenant, M.A.

erous of this

An Elegy on Gods Deare Servant, and my
Deare Friend, Mrs Margaret Corbet.

Blest Saint, thou need'st not such a fainting Verse
As mine, with Praises to adorne thy Herle.
But when I read, that, in a Fathers case,
The Son, though dumbe before, spake with a grace:
Iust so, now once for all I le Poet turne,
To doe my homage to thy sacred Urne.
What I can shadow forth will be too little,
Though truth I le only speake unto a tittle.
I shall not step aside to Roman story,
And thence relate the chiefest Females glorie
Why shold I date on the Philistines land,
When as, farre better, and much nearer hand,
My Weapons may be whetted, and my Muse
May furnish't be, with what's of better use.
Rare Paragon of Vertues, I le compare
Thee, with those Women, who for Vertues rare
In sacred story are upon record,
Whose lives doe both Doctrine and Use afford.
Mary made choyce of much the better part;
When Martha was incumbred, Maries heart
Was fixt on Christ, his Word was her best food
Beyond compare, there's none she found so good.

And

(8)
And wast not thou (rare Saint) most swift to heare
The Word of God, thy joy, thy sweetest cheares?
Ev'n when thy Limbs did fayle, thy heart was payned,
Panting and breathing till these Springs were gaine'd,
Thou with thy Family didst use to goe,
Unto the House of God, to Heare, and Doe:
Both wast thy nyme, and earnest Hearts desire,
In thee these duties sweetly did conspire.
Sarah was pray'd who call'd her Husband Lord,
Thy practice with her patterne did accord:
Thy Reverence to thy Husband did so shine,
As if by Sarahs copy thou wrot'st thine.
One more I'll name, the glory of her Sex,
Hannah, who when Peninnah did her vex
She powred out her heart in sighs and groanes:
Though hardly censur'd, whilest she thus bemoanes
Her case with Fray'rs and Teares; yet shee'l not leave,
Untill from Heav'n some Answer she receive.
So Hanna-like (choyce Saint) 'twas thy desire,
Delight, and practice, often to retire
Into thy Closet, there to weepe for sin,
And beg for grace and mercy to come in.
There thou didst find communion with the Lord,
And comforts which the World cannot afford.
But, now, what teares were shed, are wip'd away,
No Sorrowing nor Sighing in this day.
What here thou sought'st, thou findest all in Heaven,
What thou didst pray for, is now fully given;

What

(66)

What once thou did'st believe, thine eyes behold,
More to be prized than a Mass of Golds
To what thou hoped'st for, thou hast attain'd,
Eternall life, by Christ redemption gain'd.
Him like a Bridegroom thou injoy'st as Bride;
And Christ injoy'd is more than all beside.
Weepe not for her, who now in Heav'n doth dwell,
Weape that her worth you cannot parallel.
More I could truly say, but I'll forbear,
And leav't to him who bringeth up the rear;

Hen: Wilkinson D.D.



THE LADY MARGARET CORBET.

On Mrs MARGARET CORBET.

IF Griefe could Poets make, or Tears a verse,
 I would not doubt to weep upon thy Herse
 (Bless'd Soule,) as fluent beates, & lofty straines
 As have from Ovid's Muse, or Virgil's Braines
 E're run. If Love, or Sighes could speak thy worth,
 And in a Volume draw thy merits forth,
 I should not Cambden want, our Englands glory,
 Or Learned Bacon's pen to write thy story.
 And who but such can justly Limne thy Life,
 If a most tender Mother, fairefull Wife,
 A faithfull Friend, choyse Christian, reall Saint,
 They will in proper, perfect colours paint ?
 All which thou wast, and all that Writers may,
 Of any Female Worthy, truly say.
In Love a Magdalen, to Mary nigh
For lowlinesse, Hester for courage high,
Devout as Hannah, as Rebecca sweet,
Dorcas in workes, as Abigail discreet:
For all thy Sex, a Copy to Write by;
Which They will hardly learne but scribblingly.
Thou wast too good, on Earth to live with Me;
And I not good enough, to dye with Thee.

F I N I S.